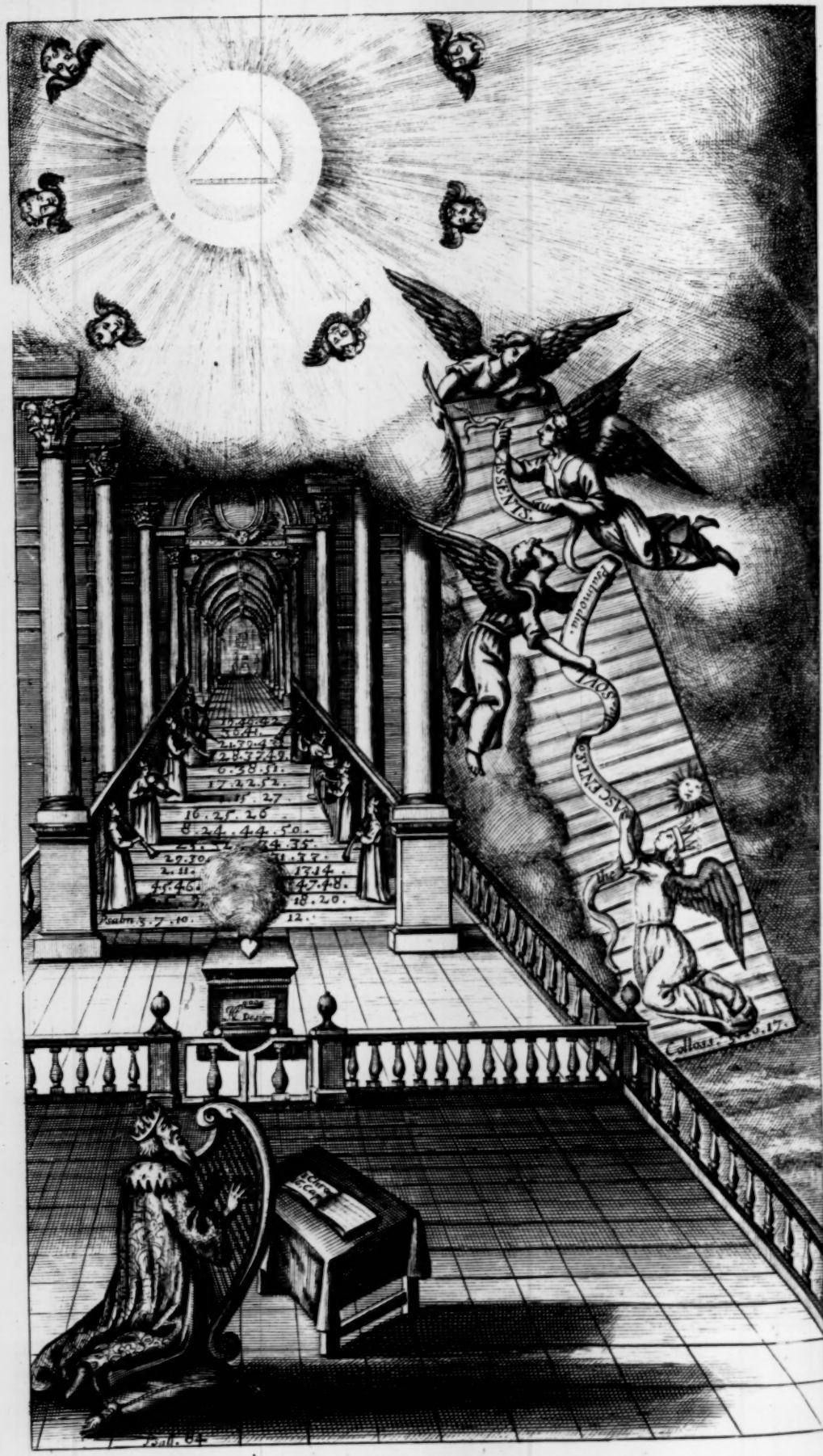
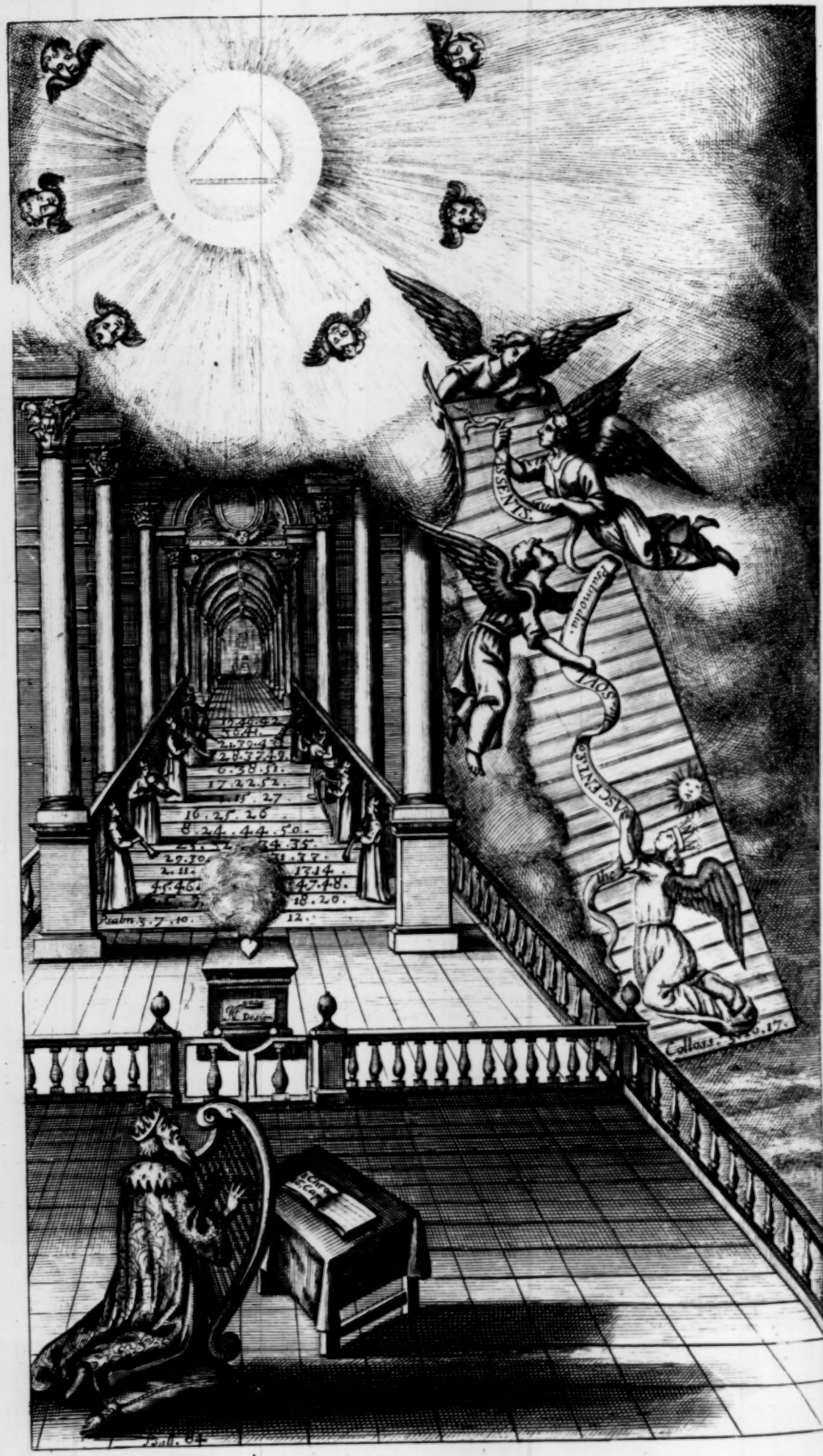


ASSENTS.
Psalmodia.
ASCENTS.
Colloss.
16.25.26.
8.24.44.50.
17.22.52.
6.38.51.
2.11.
13.14.
47.48.
18.20.
12.
Psalm. 3.7.10.



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Psalm. 3.7.10.

LA SCALA SANTA:

OR,

A Scale of Devotions

MUSICAL and *GRADUAL:*

BEING

DESCANTS

ON THE

Fifteen Psalms of Degrees,

IN METRE;

With *Contemplations* and *Collects* upon them,

IN PROSE, 1670.

Ἐι γὰ νῦν ἐνεχμὴν ἄλλο τι ἔδει ἡμᾶς ποιεῖν, ἢ κοινῇ, ἢ ἰδίᾳ; ἢ ὑμνεῖν τὸ Θεῖον, ἢ εὐφημεῖν, ἢ ἐπεξέρχεσθαι τὰς χάριτας, ἐκ ἔδει ἢ σκάπτοντας, ἢ ἀρῶντας, ἢ ἐσθίοντας ἀδεῖν τὸν ὕμνον τὸν εἰς τὸν Θεόν.

Μέγας ὁ Θεὸς, &c. *Epictet. in Arrian. Dissert.* lib. 1. cap. 17.

LONDON,
Printed by *A. Godbid* and *J. Playford*, Anno Dom. 1681.

THE MIND OF THE FRONTISPIECE.

GReatneſs and Piety combine
To make the *Pſalmodiſt* Divine;
(Good Actions following pure Intents)
His Soul ASCENDS, his God ASSENTS.

TO THE

Right Honourable

THE LEARNED

AUTHOR.

A PINDARIQUE ODE.

I.

ROuze up dull Quill, and never Dormant lye
Upon thy Cotton Pillow, ſtiff and dry;
Uſeleſs, and void of all Activity.
I'le not diſturb thy Reſt
To travel long, in queſt
Of ſome impertinent Romance,
To Ape the fond or ſighing Lover:
No; for by chance
I lately did diſcover,
In a fair view upon the Proſpect-Land,
Greatneſs and Goodneſs walking hand in hand.

II.

By the ſafe Conduct of a gentle Muſe
I trac'd a Royal Court,
Which led me to the Sacred Fort,
Where Strength and Beauty might amuſe.

Fifteen Aſcents of fair and precious Stone,
(Not ſuch as here are found)
Did mount me from the lower Ground,
To view a large and wond'rous Throne;
Whereon
I ſpy'd a *David*, and a *Jonathan*.

III.

A *Jonathan*, who whilom did employ
His Quill, to imp his Dart;
Whereby not to annoy
Young *Jeſſe*'s Heart:
But Love, and needful Secrets to impart.
One who is able to engage
With the *Goliahs* of the Age:
Thoſe Debauchees, who complement
A Cloud; and labour to entice
The very Principles of Vertue into Vice,
With gaudy and prophane Embelliſhment.
Now, for the wanton Fancy's ſake,
Their Souls lye canker'd in the Ruſt
Of Eaſe ill-manag'd; now they make
Greatneſs a Pander unto Luſt.
If ever Prophecy did nick the Times,
David foreſaw their * *Dytherambique* Rhimes;
For when he counts his Injuries and Wrongs,
He adds, * *On me the Drunkards make their Songs.*

* *Scurrilia Cant. de* Davide *&* Bath. *non ita pridem compoſ.*

* *Pſal.* 69. 12.

IV.

Oft have I ſeen the Sun's declining Light
Drowſily nod down to the Lap of Night;
But when (next Morn) the Champion wakes,
(For 'tis not long he Dreams)
About the Globe's wide Liſts a gallant Ring he takes,
(Brandiſhing his Lance of Beams:)
And when he manages a well-dreſt Ray,
The Night-Mare Sleep (as frighted) ſtarts away.
Old Darkneſs is diſmounted by the briſk young Day:
The World's call'd up again, and Men revive
With a more ſtrong aſſurance that they live.
Thus when the ſhades of Drollery poſſeſt
The Seat, where Virgin Muſes once did reſt:
When we deſpair'd that pious Lays,
Or uſeful Rhimes ſhould e're more guild our Days;
A Star ſtrangely propitious did appear,
Darting its Splendors from the wiſe Men's Hemiſphere;
They'd much of Goodneſs, much of heav'nly Grace,
As far as that can mix with humane Race;
And did portend the overthrow
Of ſordid Wit, (if that be *Wit* that ſome call'd ſo.)

V.

V.

Their low-born Muſe, arm'd with Poetic Rage,
And Licenſe, baſely congeed to the Stage;
They trod mean Paths, whoſe whole Deſign and Wit
Could reach no farther than the Neighb'ring Pit.
When as your tow'ring Soul,
Leaving us beneath,
All humane Paſſions doth controul,
And mount into thoſe Regions, where
Is nought but pure and ſubtle Air,
Where common Mortals cannot breath.

VI.

Go on, thou noble *Hero*, who doſt know
The Paths of Honour, and of Vertue too;
A Soul ſo Skilful! ſo inur'd to Good!
Never proud *Greek* or *Roman* underſtood:
They only built a gaudy Theater
Sacred to Vertue; thou haſt rais'd thy ſelf to her:
Such a clean Lodging ev'ry Soul may boaſt,
Who bears the Temple of the Holy-Ghoſt.
Others for Pomp or Safety may provide
Againſt their fatal Day,
A coſtly Dungeon, or a *Memphian* Pyramid
(T' incloſe their Souls too with their mould'ring Clay;)
While by the Virtue of thy ſacred Fire,
(Decree'd not to expire)
Your Honour ſhall (ſurviving Fame)
Live in a heav'nly Cone of Flame.

VII.

When I peruſe the Comment, and the Text,
Nothing I find ſo dubious, or perplext,
* By *Jewiſh* Fables, or Conceits of Men; * *Tit.* 1. 14.
But your unerring Pen
Dictator doth Commence,
And reconcile King *David*'s ſenſe,
With ſuch Illuſtrations there,
As if thou wert his Privy-Counſellor:
Your Verſion modeſt, and yet faithful too,
Shews what thou doſt, and able art to do.

VIII.

My Numbers muſt fall ſhort, of what is due
To ſuch pure Zeal, and depth of Judgment too:
Fifteen Degrees! Henceforth ſhall every Pſalm
Boaſt, that it can
Receive the Honour of thy skilful Name,
THE CHIEF MUSICIAN.
Then, Pardon Sir, if I aſpire
To kiſs the loweſt Step of your advanced Quire.

S. H.

AD NOBILISSIMUM AUTHOREM.

Actitet immensi Salomonem *Machina Templi*
Structorem, Graduum te Chorus ipse canit:
* *Illius obruitur moles operosa ruinâ,*
Vim frustra his infers Vespasiane tuam.
Ficta Poetarum torpescant Numina, quorum
Gleba Sepulchralis Frigida Membra tegit:
Musarum Lymphis incassùm labra retingunt,
Ni prunam Linguis præbeat Ara suis.

* Stantia non poterant tecta probare Deos: Mart. utpote Christus Templi Excidium præsagivit.

Vestris aspirat cæptis Deus ille Deorum,
Et sic Divino jure Pocta cluis:
Te meritò canimus; cujus conscendere Scalam
Laurea subrepens ambitiosa cupit:
Te miseret Plantæ; quoties tremebunda precatur
Ut Paradisiacis insita, vivat, Agris.
O Dilecte Deo! pergas tibi ut Orbis Honore
Agnoscat nullum, nec Pietate, parem:
Oro, ut dignêris Triviæ Tentamina Musæ
Quâ placidâ semper Fronte videre soles:
Forsitan insolitum videar compingere Carmen;
Scilicet appositè scribere causa vetat.

Honoris vestri obsequio deditissimus,

S. H.

TO

TO THE

Moſt Illuſtrious

And Sereneſt

STELLA.

MADAM,

S ſoon as Nature had awaked my Duty in the tender of its Devotion to Lucinda, *I was prompted by Juſtice, as well as Love, to lay my next Offering at Your Feet, becauſe I muſt avow to all the World, that nothing hath that Aſcendant over my Soul as Ye Two have, who make my Paſſions high, yet honeſt; Ye are Twin-Stars of the firſt Magnitude ſo that I cannot ſhew Ye my Reſpects, without advancing my Religion, Your Piety encouraging that unto ſome nobler Effort, while it inſtructs theſe in the moſt decent and humble ways of ſubmitting my Deſires to Heaven's acceptance firſt, and then to Your Graces.*

Madam, *You know I never yet approach'd You but with a Prayer, or with Muſick, (admiring the Divinity which ſtill arrays Your Perſon;) the Imitation of your Holy and Harmonious Mind, I think, is Work for the moſt Excellent upon Earth, as the Admira-*

tion of it is my chiefeſt pleaſure, and hath been the cauſe of publiſhing theſe the Eſſays of my younger time, (began about twenty years ago at my entrance into Your Service) when I aim'd at nothing but God's Grace, and Yours.

Madam, *The intent of my firſt Affections would palliate their weaker Actings, ſince (as the ſtrength of Zeal may ſtill excuſe ſome Errors) the Daughter of* Time *is here with a Gift, though the Daughter of* Tyre *be not in her Robes: Here is no gentile Vanity, or curious Texture of Wit; no Colours of Rhetorick, nor modiſh Points of Courtſhip, to inveigle Your Opinion of the preſent.*

Yet, Madam, here is that, may well become Your Grace,
The moſt Angelike Dreſs, in faſhion upon Earth;
The way to pierce the Skies, with Oriſons and Praiſe;
The way to paſs our Lives, in trueſt Eaſe, and Mirth.

I wiſh You like the making up of this Suit (as it is) with the truth of his Devotion and Service, who is ready to wait upon You (in his Holy-day habit) both to Your Cloſet, and to Our Church, as

MADAM,

The humbleſt and faithfulleſt

of your Miniſters.

THE

THE PREFACE TO THE READER.

HAVING with much admiration and delight been long converſant with the *Pſalter*, I find, as it is wiſely appointed for the firſt Book that we read or ſtudy, ſo it may fitly be uſed to the laſt minute of our Life and Breathing; ſince our bleſſed Lord himſelf handed his Soul unto his Father in theſe words of the *Pſalmiſt*. And I never knew any condition, how ſad ſoever, that might not receive ſome Entertainment, ſome Company and Diſcourſe (as well as *Muſic*), and ſo ſome eaſe and relief from that glorious Book of the *Pſalms*; which is not only beautified by our Saviour his frequent uſe of it (both living and dying,) but by the continual Services, and beſt Devotion of all the Saints and Children of God: For (to ſay nothing of the Eſteem it hath, even in the *Mahometan* Religion) there hath been no Church, either of *Jews* or *Chriſtians*, nay, ſcarce one eminent Perſon in either of thoſe Churches, who hath not only allowed much time and attention, but likewiſe ſhewn the greateſt remarks of Piety and Zeal, in the ſtudious peruſal thereof. For theſe Spiritual Songs (as all ſacred

Luke 23.46. *Pſal.* 30. 6.

Mat. 21.16. 21.42. 27.46. 22.44. 13.35. *John* 2.17. 6.32. 10.34. 13.18. 15.25. 19.24.

Sixty Proofs cited out of the Pſalms in the N. T.

Pſal. 1. 2.

Worſhip was of old wrapt up in *Metre*) do, with their moſt charming Melody, and ſweetneſs of Expreſſion, both ſet forth the Law of the Lord, and the love of his Servants, (as on Mount *Sion*, not on *Sinai*, *viz.*) in ſo lofty and taking a way, as that ſurely they contain not only the Body and Subſtance, but the Spirit and Quinteſcence, the pleaſant Taſts, and beſt Reliſhes of our holieſt Religion! Beſides the variety of Subjects, and richneſs of each Theme, ſerving (as the Treaſures of ſeveral Mines) for the furniſhing and rewarding both our fancies and labours with Materials, ſufficient to pleaſe, to profit, to enrich our Meditations. So that truly 'tis a raviſhing, and no leſs than Heavenly delight, to hear the holy Perſons of all Times and Ages (like Birds in the Spring) deſcanting on the ſelf-ſame Subject; but with ſuch different Notes, Melody, and Accent, as it is wonderful to obſerve (while every one doth well in doing his beſt,) what rare Diviſions are run by the joyning of ſo full a Conſort: Whilſt the Muſic becomes more excellent by the admirable variety thereof.

This hath often ſet on work, and ſatisfied my Thoughts with the Contemplation of our Eternal employ, the praiſing of God in Heaven, perhaps too in the Songs of *David*, (as well as of *Moſes*, ſince theſe were the Songs of the Lamb while he was here on *Sion*) according to our beſt Capacities and Viſions: So that as the Angels envy not the Cherub for ſitting higher, or ſeeing more than they; nor the Seraphim deſpiſe the Angels, becauſe theſe cannot reach the others Pitch in their mighty Raptures and heavenly Addreſſes, (for they are all in the ſame way, though concerned in ſeveral degrees of Duty;) It is my opinion, that no true *Chriſtian* ſhould be diſcouraged, either by his own weakneſs, or others greater Abilities, from turning *Pſalmodiſt*, and helping the Quire with his Notes, though they be of a harſher kind, and flatter Key, than many others which are uſed there; becauſe both in the Church here, and that above, he muſt ſing the ſame which others do, though (it may be) not with the ſame Elegance; yet if his Heart be right, and his Deſires ſincere, though his Place and Parts may be inferiour to many, his good Will and Intent ſhall afford joy, ſatisfaction, and bliſs, and ſecure him from the Cenſure of all others.

Nay, he may ſuppoſe the Muſic and the Mirth of Saints to ariſe like the Flame from thoſe loweſt Coals of the Altar, which

which lie obſcurely in their Aſhes; and thence to aſcend by the Degrees of the Sons of Fire to the top of their lofty Pyramid, the *Deity*; and from that Central Point again ſtream forth ſuch Harmony and Delight, as may reach and fill, enflame and enlighten, array and gild the whole Circumference of the Bleſt Eternity.

Therefore ſince he which hath the loweſt Voice may beat a Part in Muſic, we ſhould neither contemn nor hinder their ſinging, who cannot reach ſo high a ſtrain as our ſelves; but bear with, or encourage, rather than ſilence and diſturb the Devotions of the weakeſt, who may be more acceptable to God in their well-meaning, than we are to Men in our finer expreſſions.

Upon this account I have often judged it expedient, that Cenſure ſhould be ſhut out of the Church Doors, when any ones Verſe or Muſic is brought within them; and though we might be able to mend that which is there allowed, yet we are rather to uſe than blame it, becauſe it is preſcribed by ſuch, whom we muſt yield beſt able to diſcern what is fit for the public Worſhip, which certainly differs from each Man's private Devotions, more than doth his Night-dreſs from the Habit he muſt wear at Noon-day.

So that though I might plead for *Hopkin's* and *Sternhold's*, for the meaneſt Tranſlation of the Pſalms in our Pariſh Churches, (as Men do for ſome Cuſtoms and Faſhions) becauſe countenanced by Authority and long Uſage; yet I would not from thence conclude, that they are the beſt, or that I muſt keep them in my own Cloſet, or particular Devotions: But as I will not refuſe them publicly whilſt commanded, ſo I will not reproach them privately; much leſs cenſure or deter others in their ſingular Induſtry, who have not only deſign'd, but attempted, both to do better than the weakeſt Age of *Engliſh* Poetry; and withall, equal the ſtrongeſt Reach of Sence and Expreſſion that is found in the beſt Tranſlators of the Pſalms.

Amongſt whom I would count two very late Authors, *Mr.* S. W. (who might be fancied the two Poles, including a World of *Mr.* M. S. our Rithmical Paraphraſts, and pretending ſomething above them) but that the one ſeems to be in the exceſs of Gaudineſs, and liberty of Fancy, while the other is in the worſe extream of meanneſs of Verſe, and want of plainneſs; ſo that as the former will be thought by ſome too Luxuriant and

Copious, (both in Measure and Conceit) the latter will be found incurious, and fallen short of expectation; since he forgets the Poet, while he stoops to accommodate the People, and can neither afford Rhime to half his Lines, (which is easie enough to be had in our tinkling Tongue) nor clearness to his Verse, which might have excused the other defect, (and is but needful for the vulgar way of reading, and then singing) because the Sentence of his Verse too frequently out-runs the Measures, and so leaves that unfinished at the end of these; which surely is a fault that my self (as most others) may be guilty of sometimes in those short *Cæsura's* we make use of, but should be avoided with all possible care; for when the Stops reach farther than the Lines, the Breaks of these must needs be as unpleasant to the Ear, as it is commonly injurious to the Sence: And so are the big-belly'd *Epithetes* (the ἐπίθετα) wherewith some Versions abound, which are *Pedantic* Charms, conjuring Ignorance into Admiration, pleasing or employing those most of all, who least understand their use and meaning: Whereas the words of Truth and Soberness, such as were dictated by God's own Spirit, want (no Bombast) neither the *Dress* of *Dinah*, nor of *Thamar*, to make them seem *wanton*, and then *alluring*.

Acts 26. 25. *Gen.* 34. *Gen.* 38. 14.

The *Heathens* indeed set out their Fables, like Prostitutes, to put them off, and made them cried up by the mistakes of too many; but to trick up the most Sacred Poems in the mode of the Idolatrous *Ethnick*, is a License no Man hath a Patent for from Holy Writ: And though, with *Politian* and *Bonamy*, some have preferred *Pindar*, I think there are as many genuine Beauties, excellent Parts and Proportions in *David*, as in any uncircumcised *Philistine*, any monstrous *Pagan*, we can meet with: And as he appeared to *Samuel*, when God himself said, *Arise, anoint him, for this is he*; so when I look upon him in his Psalms, I guess surely the *Anointed of the Lord* is before me. How frequent, full, and admirable, are his Metaphors, Similies, Figures, and Enrichments of Phrase! All which ought to have right done them, (being the *Daughters* to so great a King) and to be cloathed according to their Quality and Excellency; and that is not with *Babylonish* Garments, with the Thread of *Egypt*, or the Garb of Aliens, but, like the Silk-worm, only with Robes spun out of their own Bowels; for they are rich enough to furnish them-

1 *Sam.* 16. 12.

2 *King.* 9. 34.

themſelves (as the *Iſraelites* did their Tabernable) both with Coverings and Ornaments: And as the Armour of *Saul* did not fit *David*'s Perſon, no more doth extravagant Words or Conceits become his Poems, who is ſaid to be as *prudent* in his Speech, as *skilful* in his Muſic. 1 *Sam.* 16. 18.

And ſeeing there are ſuch appoſite Alluſions and Relations in each part of theſe Divine Poems to the other Portions of holy Writ, which (as the Rays of the Sun do to the World) dart Light and Beauty from one corner of the Bible to the other; we need repair to no other Wardrobe than the Book of God, for the trimming out any part of it, with ſufficient elegancy, fulneſs, and embelliſhment.

Therefore I endeavour in theſe Eſſays, not only to have as much of the ſence of the Pſalm, but likewiſe of ſuch other Scriptures as it may ſeem to relate to, (whereby it may be unfolded and adorned) that they might be compoſed in the plaineſt *Engliſh*, and eaſieſt manner of Verſe; yet with as much of holy Writ as can be put into them, ſtudying for Congruity between them and the Original, more than Curioſity in the Texture; and to be full, though not prolix; and uſeful to ſome, if not pleaſant.

St. *Hillary* ſhews us from the *Revelations* who it is that holds the Key of *David*: It is too hard for any Mortal to open the Door of this vaſt Palace. Humane Fancy may peep in, only to ſee it, might go far, rather than venture therein to loſe it ſelf. And if the adventurous Poet draw *Stanza's* of an extraordinary length (like a Body on the Wrack) the Coherence of the Parts is often looſen'd, diſtorted, or undiſcerned; and the Muſician diſcouraged from ſetting or compoſing ſuch tedious Numbers into Anthems, ſince theſe are uſually not long. *Rev.* 3. 7.

And if it be ſo, (as I have heard) that the *Hebrew* Meter through the Book of *Pſalms* is generally very ſhort, ſurely we are more obliged to conform to the Original, and meaſure our Feet (as near as may be) by that Model, or elſe by the Standard Meaſures of our Age, which have been allowed, known, and directed, even to the vulgar: Therefore as I have ſomewhat obſerved the manner of the *Jewiſh* Muſic in theſe *Pſalms of Degrees*, (by frequent Repetitions and Reſponſes) ſo I have confined my ſelf, perhaps without too much ſtraitneſs, to the Staffs, our ordinary Church Tunes do lean upon, that they may be made uſeful to many

by the common Notes, as they may become grateful to others by their being capable of various better Compoſitions, (they being deſigned for Anthems and Hymns, as well as Pſalms.)

Yet would I not have them humorouſly ſet up, nor ſent forth ſtrangely dreſt, like the *Miſtreſs* of the *Levite*, or the *Idol* of the *young Man*; but modeſtly and gravely accoutred like the *Mother* of *Solomon*, like our Church of *England*, that the Graces in theſe Spiritual Songs may be more charming, as more conſpicuous, by being ſuited to the benefit and converſation of all, even of the loweſt, as well as of the ſublimer Capacities: Since by theſe I wiſh as general a good as is poſſible, without any undeſerved Praiſe to my ſelf, or any Detraction from another Perſon. For though I have pointed at two modern Men, as the *Herculean* Pillars, between whom I take my way; yet I have no great occaſion to find fault with them, becauſe the one ſtands on this ſide, and the other on that, of the Courſe I ſteer, whilſt both ſerve to my ſafer Convoy into thoſe *Streights* whither I am bound.

Judg. 17. 5. 19. 29. *Prov.* 31.

'Tis true, the kinds of Verſe I make uſe of, are neither grateful nor faſhionable (in this Licentious and *Dytherambique* Time); but they are the beſt known of any, and have no ſmall intereſt in the common Approbation; and, as the old Maxim told me, *The more common the better*, of what is good: So the late excellent Biſhop of *Chicheſter* (Dr. *H. King*) induced me, rather (by his Example) to redreſs and amend the Vulgar, than to deride their lame and feeble Sence; eſpecially if (by the boldeſt attempts of Wit and Learning) we cannot come near the Majeſty and Excellency of the firſt Pen-man, it is more reaſonable that we ſhould ſubmit our Endeavours (as *Publicola* did his Faſces) to the uſe and benefit of the moſt and meaneſt, rather than make them Trophies of our own Arrogance, and our Brethren's weakneſs.

Mark 9. 49, 50.

Our continual work is, to have about us that *Salt* of *Charity*, which may *ſeaſon* our Offerings both to God and Man, while we thank the one, or aſſiſt the other.

Is it not double Superſtition, and worſe than Folly, to court the Prayers of Men in Heaven, and the Praiſes of Men on Earth? 'Tis enough to have an Intereſt quite otherwiſe in Religion, and to forward Man's Good with God's Glory, (more than with our own); or God's Bleſſing with our own good Deeds, rather than with others good Words.

So

So that I would not be thought Cenſorious nor Singular; nor any other ways *Phariſaical* in my Entertainments here. Though I bring ſeveral Courſes of Devotion, they are not worthy to be compared to the good piece of Fleſh, and Flagon of Wine, wherewith our great Exemplar once treated the People; yet (let theſe be never ſuch courſe Fare) they are really deſigned for a Bleſſing to all, as *David's* Banquet was, in 1 *Chron.* 16. 34. and I can conclude with his Royal word, *As for me, in the uprightneſs of my Heart I have willingly offered all theſe things.* 1 *Chron.* 29. 17, 18.

Noli altum ſapere, ſed time.

More

More ERRATA's in the First Part.

PAg. 11. l. 34. *read* off. l. 42. *r.* holieſt. p. 14. l. 3. *inſert* thou. p. 15. l. 30. *inſert* is the wickedneſs of Folly, Eccleſ. 7. 25. l. 41. *dele* from. p. 16. l. 2. *for* from them, *read* for Women. *In Margin* Pſal. 92. 13. l. 32. *r.* my. p. 21. l. 14. *dele* the. l. 20. *r.* were. p. 25. l. 43. *r.* they will. p. 27. l. 19. *r.* weep thus, *dele* this. l. 34. *inſert* and thine, *dele* and. p. 28. l. 28. *r.* thee. p. 32. *in Margin inſert* Dan. 4. 31. 32. Jer. 51. 9. p. 38. l. 30. *dele* a. p. 40. l. 42. *in Margin* Deut. 32. 4. l. 45. *dele* the. p. 43. l. 32. *inſert* for. p. 48. l. 12. *in Margin* 2 King. 6. 16, 23. *to* l. 46. *in Margin* Dan. 4. 12, 13. p. 50. l. 25. *for* ſecured, *read* ſoured. p. 53. l. 38. *read* we may be.

ERRATA in the Second Part.

PAg. 10. *in* Gloria Patri, *read* To God, to Father, Son. p. 21. l. 22. *inſert* are given us. p. 24. l. 20. *dele* as thou didſt the Prophet, *which is twice repeated.* p. 26. l. 14. *for* O Lord, *read* O God. *remove the* * *from* l. 24. *to* l. 20. p. 35. l. 16. *read* eſtabliſh his Kingdom. p. 41. l. 32. *read* and a fruitful. p. 45. l. 16. *in Margin* Iſa. 36. 10. p. 48. l. 2. *in Margin* Ruth 2. 4. p. 49. l. 17. *read* the Rods. l. 33. *read* preſerved it. p. 50. l. 4. *read* thou. p. 55. l. 32. *read* Jewiſh. l. 33. *in Margin* Jer. 38. 12, 13. p. 56. l. 2. *in Margin* Jonas 2. 5, 6. l. 17. *read* this preſent ſtate. p. 60. l. 6. *for* Loving, *read* Leaving the Breaſt. p. 61. l. 6. *read* Root. p. 62. l. 3. *read* Uzzah. l. 23. *read* Rereward. p. 64. *in Margin, read* Clarius. *in* l. 23. *read* ſedem innuit Aris. p. 68. *in Marg.* † *read* nictaturus ſim. p. 79. l. 13. *read* but to the people who watched there. p. 84. l. 17. *read* Songs of Elevation. *And note: This whole* 84*th Page ſhould have been the firſt.*

THE

IN

Pſalmorum Laudem.

CHORUS. 1. *Angelorum*, &, 2. *Hominum.*

CHORUS. *THE* PSALMS *are Paradiſes Spring;*
Streaming Refreſhments every way.
They, 1. Wine, 2. Oyl, 1. Milk, 2. And Honey bring,
1. To Cheer, 2. To Cure, 1. To Feed, 2. T' Allay.
1. When we are merry, Pſalms we ſing,
2. When we're afflicted, Pſalms we ſay.
1. They Heav'n's, 2. And Earth's Devotions wing,
1. While Angels Praiſe, 2. Or Men do Pray.

CHORUS. *The* PSALMS *are Paradiſes Spring,*
Streaming Refreſhments every way, &c.

THE FIRST

Pſalm of Degrees,

BEING

The CXX. PSALM.

It is a Complaint, and Prayer againſt the falſneſs, fraud, and impious Deſigns, rather than the force, of inhumane Adverſaries: Becauſe their Strength and Power may (at leaſt for a Time) be from God's Will and Permiſſion; but Deceit and Perfidiouſneſs owe their Birth to Men's Prevarications, and the ſubtil Temptations of the Evil One: And therefore ought the rather to be deprecated.

The Author of this Pſalm is not known, but ſuppoſed to be David, *and made by him upon the like occaſion that the* 7th, *the* 34th, *and the* 52d *were Compoſed, when he fled to* Gath, ob Æthiopem Jeminienſem, *(as* * Caſtalio *phraſeth it) or upon the implacable Fury of* Saul; *truly and civilly, as well as elegantly ſtiled,* A melancholy terrible Man: *Or elſe upon the malicious Information of a* Cuſhite *or* Edomite *againſt an* Iſraelite *indeed, in whom there was no guile; which ſeems very probable from his Deſcription of the Parties, who were after the way of* Meſech *(as the* Æthiopians Cuſhites *were) and allied to the ſordid Tents of* Kedar, *or* Arabia; *of which Country* Doeg *was a Native.*

* In Pſal. 7.

This Pſalm likewiſe looks Prophetically at the ſworn Enemies of Jeruſalem's *Peace; ſuch as were the confederate* Arabians *and* Aſiatick's *at the building the Temple, and afterwards with* Antiochus, *at the defacing of the ſame: All which cruel and cunning Foes are expreſſed by* * Gog *and* Magog.

*Ezek. 38. 2.

Ὠδὴ τῶν ἀναβαθμῶν, &c.

For S. *Steven's* day, or ſome time of Trial.

IN my di—ſtreſs and fear, I
cry'd unto the Lord; who ſoon did help, as hear, when I this
wiſh did word; From Lips, made foul by guile and wrongs, and
from falſe Tongues, Lord ſave my Soul.

Quid tibi dabit? aut quid addet tibi? Spoken as to *Saul* (perhaps) by the Pſalmiſt, upon the account of *Doeg*,

What Praiſe? what Profit ſhall
The treacherous Tongue bring thee?
Poor Soul! 'twill ſcorch and Gall
Thy ſelf, as well as me.

Having been ſtreightned in my Verſe, I deſire to obſerve

'Twill doubly harm,
By Fire; and Shot
Like Darts made hot
From ſome ſtrong Arm.

in Proſe the rare Elegancy of the Pſalmiſt here; who ſpeaking of a deſert ſtate and place among the Sons of *Iſmael*, (the great Archer) he tells his ſavage Foes, (though Companions) that they ſhall be ſtruck with their own Weapons, as *Saul* was; and burnt with the Coals of the Wilderneſs, where Juniper moſt abounds, which was the moſt deſolate and grievous Fire, from the nature of the Wood; and ſo proper fuel for the black Tents of *Kedar*, and for *Meſech*; (the *Aſiaticks*) if taken for a People wild, and wandering about in Wagons, or living in Tents covered with Skins: But if it referrs to a place, it is well rendered by the LXXII. whom I follow, with *Symachus* and *Aquila*, &c,

Why

Why then? O why ſo long
Do I protract my Woes?
By wand'ring ſtill among
War's Friends, and Peace's Foes:

I'm in a Tent
Who are on Theft,
Of *Arabs* left,
And Murder bent.

At me their Bows are bent,
Their Malice doth encreaſe;
They ſay no good I meant,
When I did ſeek their Peace:

When I ſpeak fair,
And ſtraight the Swarm
I them all-arm,
Their Stings prepare.

Corollarium Ἀμοιβαῖον:

Which may be uſed, or omitted;

It being another {*Repetition* / *Return* / *Recollection*} *of the* {*Sence* / *Muſick* / *Pſalm.*}

BUT though the Sland'rers ſting, *Ver.* 3, 4.
Like Lightning, pierc'd and burn'd:
The Stones which he did ſling,
Heav'n in his Face return'd.

Live Coals from Hell,
By his bad Tongue,
And Javelings flung
On his Head fell.

Therefore no more will I *Ver.* 2, 7.
Be of ſuch Bruits afraid;
No more I'll ſigh, or cry, *Ver.* 5, 6.
Though I'm in Deſerts ſtay'd:

In all my Ways
Who doſt afford
I'll Bleſs Thee, Lord, *Ver.* 1, 2.
Such cauſe of Praiſe.

Though I'm in Deſerts ſtay'd,
No more I'll ſigh, or cry:
Or be of Bruits afraid,
No longer now will I.

Such cauſe of Praiſe Thou doſt afford;
We'll Bleſs Thee, Lord, In all our Ways.

Gloria Patri, &c.

Glory be to our King,
Who ſhall be, was, and is;
Loud Hallelujahs *ſing*
To God, the God of Peace:

The Lord of Hoſts; *The Three in One;*
The Father, Son, *And Holy Ghoſt.*

AMEN.

CON-

CONTEMPLATIONS and COLLECTS
ON THE
First PSALM of DEGREES,
BEING
The CXX. PSALM.

O Lord, our Redeemer! a very preſent help in trouble, as I have found thee heretofore, bleſſed be thy powerful Compaſſion, ſo I deſire to approve thee whenſoever, as at this time, I cry unto thee to deliver my Soul. O God! I ſee that I am fallen into a dangerous Condition, by the Lies of the Serpent, the Treacheries of my own Fleſh, and the Falſhoods of the World, which I have ſought and ſerved, liſtened and truſted to, and ſo am juſtly appay'd with Couſenage and Diſgrace, with Calumnies and Accuſation. For what can be had from the Accuſer of the Brethren, from the deceitfulneſs of Riches, and from the Cheats of all things here below, but diſappointments, and vexation for ſuch as follow lying Vanities, forſaking thy Mercies, and their own?

Alas! then woe is me! that I have heaped up ſuch Coals of Vengeance on my own Head, and pierced my Heart through with ſo many Darts of Sorrow, by not delighting in the Tents of the Righteous, nor in the Tabernacles of thy Holineſs, but in the Dwellings of Ungodlineſs, and in the Houſe of the Accurſed; ſo that I have deſerved indeed to be made a Vagabond like *Cain*, and a Slave like *Cham*, in a perpetual Baniſhment from Comfort, and in a Captivity unto Sin, by having my Converſation according to the evil faſhion of this Age.

But, Lord! how long; how long ſhall I ſojourn, either amongſt the Enemies of thy Grace, or of my Peace? Amongſt the Superſtitious or Idolatrous? Amongſt thoſe who are after the way of *Meſech?* Or thoſe who dwell in the black aboads of *Kedar?* O! prolong not my Danger and Unhappineſs any more among them, nor protract my Wandrings with a backſliding People; for I ſeek Peace, Peace with Thee, with my own Conſcience, and with all the World.

But *can the* Egyptian *change his Skin? Had* Zimri *Peace, who ſlew his Maſter?* No Lord. *There is no Peace* (thou haſt ſaid it) *to the Wicked*, who are at defiance with thee, and with themſelves, and make War in the face of Heaven.

Therefore that I may find Peace, I ſeek thy Pardon, and my Soul's Purity, and deſire thee to preſerve me from the Pollutions and Snares of a perverſe Generation, that diſſemble as ſtrange Children, that ſo (having no fellowſhip with the workers of Iniquity) I might live in the ſweet Communion of thy Saints, and to be furthered by their Examples and Converſation in the way of Peace and Holineſs.

For, Lord! I would be a pacifick *Jacob*, and dwell under the ſhadow of thy Wings, there accounting my ſelf ſecure though I have no other

Covering. Thou art the beſt place to hide me in, and 'tis not my Sword or Bow ſhall ſettle or ſecure me, but thy Mercy, thy Grace, and thy Spirit. No ſtrange Arms here can give me a certain or ſafe Abode, unleſs thou be on my ſide.

Therefore, dear God! whilſt many riſe up againſt me to trouble me, in ſaying, *Where is thy God?* (ſeeking to deſtroy me with their own quiet) be thou a God nigh at hand to deliver me from Treachery, Malice, Turbulence, and Hypocriſie. And while my Foes heap Coals of Fire on their own Heads by unjuſt Actions, and hard Speeches, let my Mouth be touched with a Coal from thine Altar, that I may know how to keep the Door of my Lips from all Curſing and Bitterneſs, Lying and Blaſphemies, fraudulent and filthy Communication, and how to open it in Praying to thee, that I may find the Bleſſings of Peace within, above, abroad, about me, by Repentance of my Sins, Reformation of my Life, Regeneration of my Nature, and Reconciliation to thy Love.

O! let it ſuffice that I have ſtayed ſo long in their Habitations, where the Inſtruments of Cruelty remain, where I might have been drawn either unto baſe Earthly Sorrow and Diſtraction, or to foul Helliſh Guilt and Deſperation, and ſo to inevitable Deſtruction both of Soul and Body. Let it pity thee to ſee my poor Soul in ſuch a Sink, ſuch a Gaol and Mill, in ſuch a naſty, vile, and ſlaviſh State as it hath endured. And do thou cover my Head while my Foes make them ready to Battel.

Then ſhall I be guarded from the ſtrife of Tongues, from the contradiction of Sinners, from the reproach that I fear, and from *Satan* that is come forth againſt me with great wrath, becauſe I have called on thy Name; while thou art not angry that I cry unto thee,

Our Father, &c.

THE

THE SECOND

Pſalm of Degrees,

BEING

The CXXI. PSALM,

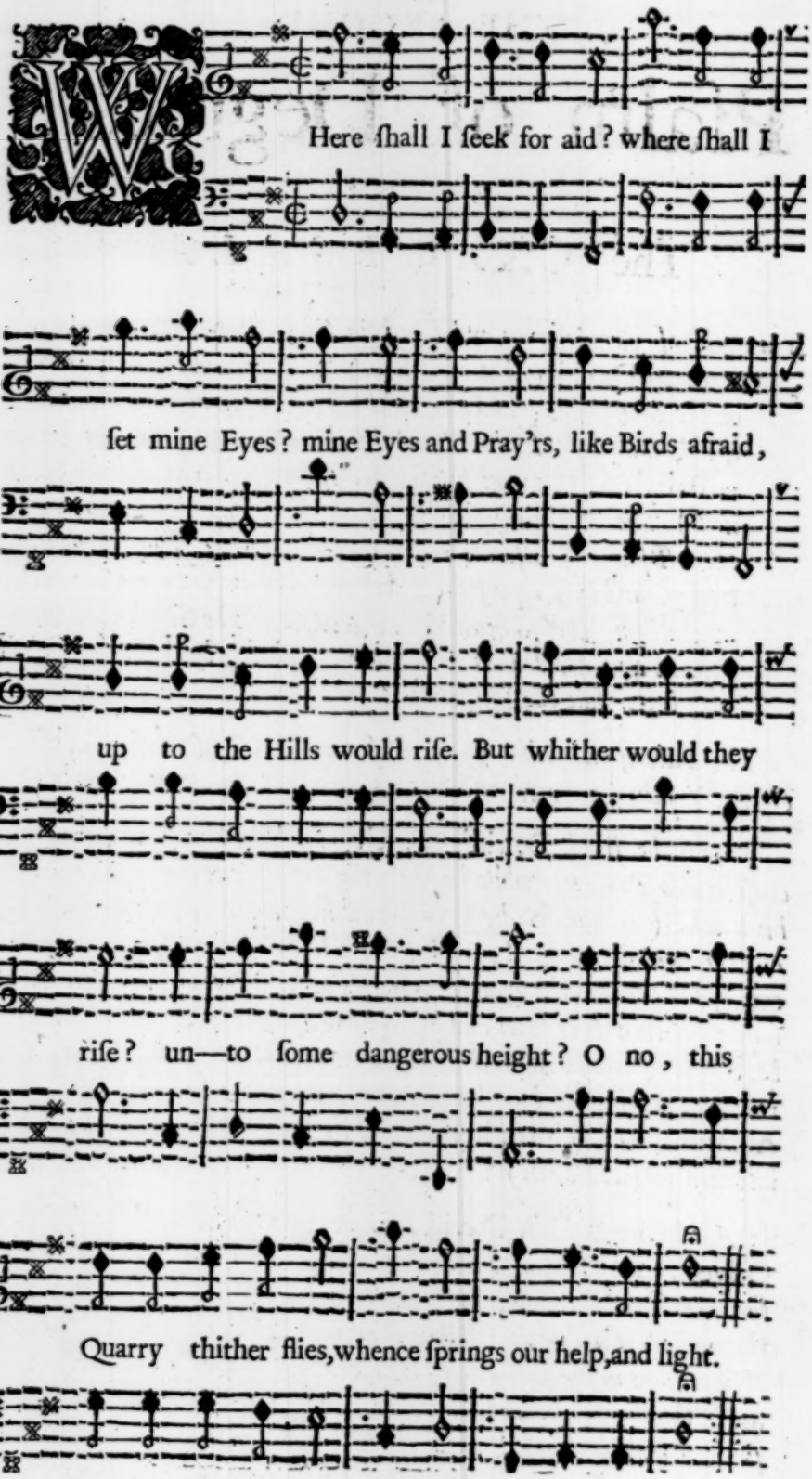
Is an Act of Acquieſcence and Truſt in God's Power and Preſence, made by David *(as it is thought) when hunted like a Partridg on the Mountains; and purſued by* Saul, *when he made the* 54th, 55th, *and* 57th *Pſalm: And this, being much uſed by the* Jews *in* Babylon, *(as moſt ſuitable for times of Perſecution or Sickneſs) was at their going up from thence appointed to be one of their Pſalms of Aſcents, and therefore to be ſung frequently, loudly, and by Reſponſes; which occaſioned this Compoſing it like an Anthem,* Ὡς Ἀντίφωνα ἀλλοιωθησομένων: *The Stanza's being ſo pointed and divided as to anſwer alternately by Diſticks (if it may better ſuit the Muſick.)*

The Title of it hath a difference from the reſt, (as the Rabbins *obſerve) being* למעלות *and not as in others* המעלות:

It may be ſtiled David's March, *made by him (or ſome other conſiderable Perſon) while he kept the Field, either for the ſafety of his Flocks (as* Jacob *did), or of his Friends (as* Abram): *Thus did the Royal Shepherd, and ſweet Singer of* Iſrael *exerciſe, and employ his Mind in the grateful Memory of the Divine Goodneſs. Well might he then here pray and hope like a Souldier, that God would be his Shade (as well as his Shield) as near to him as his ſhadow; that the Sun might not hurt him by Day, nor the Moon by Night, (as* Abſalom, *and* Achitophel, *the one by Day, and the other by Night, intended to have done.)*

And if we look on David, *as he went up the Aſcent of Mount* Olivet: *This Pſalm was very proper for his Condition then, as it is for any Perſon's now, in the interval of War; the Phraſes being throughout the whole Pſalm Military; and alluſive to Souldiers beſieged, as in the firſt Verſe; relieved, as in the ſecond; all-arm'd, as in the third; ſecured, watched, and guarded, as in the fourth; ſhielded and ſurrounded, as in the fifth and ſixth; in the ſeventh and eighth hemm'd in, and convoy'd out for Victory and Triumph.*

For the Second of *September* and *October*.



Nor

Nor hath our Health and Light
From things below their Birth:
But from the highest Rock of Might,
Who made both Heav'n and Earth.

Therefore, though false foul Earth
Thy Soul with Foes surround:
Shall it be mov'd from holy Mirth?
Shall Cares run it on Ground?

Christ is the Ark to ground — *Gen.* 8. 11.
Thy Heart on, when distrest:
From head to foot he'll make thee sound;
On him did *Jacob* rest. — *Gen.* 28. 11.

But he doth never rest
From doing good, nor sleeps:
That with such Guards thou may'st be blest, — *Gen.* 32. 2.
As he his *Israel* keeps.

Non dormitabit, multo minùs dormiet, κατ' ἀληθείαν: quamvis κατ' δόξαν, & ex impatientiâ lugentis Deus obdormire dicitur. Psal. 44. 24.

Good Shepherd he doth keep — *Psal.* 22. 1, 4.
His Flock, ev'n in Death's shade:
See then (if thou art of his Sheep)
How on thy side he's laid.

Though Dangers have way-laid
Thy going out, or in:
See how thy Husband's Arm's display'd, — *Isa.* 54. 5.
To save thy very Skin.

Like the three Children's Skin, — *Dan.* 3. 27.
Thine shall be scorch'd by none:
Whatever Heat thou may'st be in,
Whatever Star hath shown.

Nor shall the Moon, nor Sun
Hurt thee, by Night or Day:
No Mischief seen, nor closely done,
Shall touch thee any way.

God shall preserve thy Ways
And Mind, from all that's ill
In Youth: And when thy Life decays,
Blessed thou shalt be still.

Then trust and bless him still,
Who endless Safety sends:
God through this Vale of Sorrows, will
Guide us to joyful ends.

The Entrance, Progreſs, Ends,
Public and private Pow'rs;
Labours, and Studies of his Friends,
God bleſſes at all hours.

Then truſt and bleſs him ſtill,
Who ſtill did us defend:
God doth, and ever will,
Antiſtrophe. Give Bleſſings without end;} {Give Bleſſings without end,
God doth and ever will;
He ſtill did us defend,
Then truſt and bleſs him ſtill.

The Entrance, Progreſs, Ends,
Public and private Pow'rs:
And Works of all his Friends,
God bleſſes: Lord bleſs Ours.

Gloria Patri, &c.

To God the Father, and the Son,
And to the Holy-Ghoſt,
Be Glory: And let ev'ry one
Strive who ſhall praiſe God moſt.

CONTEMPLATIONS and COLLECTS
ON THE
Second PSALM of DEGREES,
BEING
The CXXI. PSALM.

I Will lift up my Heart to thee, O Lord! And though it be caſt down with the dangers and diffidence I am in, while mine Afflictions and mine Enemies have caſt a Mount about me, to hinder me from the ſight and hope of Succour, yet have I God's Hill to fly unto; and from thy Houſe I can ſurvey the end of the Wicked, the Redemption of thy Captives, and the height of thy Power, that is higher than the higheſt. But O the depth of thy Love! What a pleaſant Vale is this under it? How doth this ſmile and ſing, and ſtand full of Corn, that ſtrengthens Man's Heart? So that *although I remain in the Valley of the ſhadow of Death*, if I can but look up to the Rock that is higher than I, to Chriſt (the *Shecinah*) the true *Mercy Seat*, that is placed above the *Cherubims*, all Types and Symbols of his Preſence, I ſhall neither loſe my Faith, nor my Life; I ſhall not be diſcomfitted, nor enſlaved like a ſurprized *Zedekiah*, I ſhall not be famiſhed, nor broken up like a long beſieged *Jeruſalem*. Though mine Enemies hem me in on every ſide, and carnal Fear cauſe me to cry out (as the Prophet's Servant) *What ſhall we do?* Yet if I can but lift up mine Eyes to thee, which indeed are naturally as heavy as *Moſes* his Hand, I ſhall perceive ſomewhat elſe beſides Perils and Foes on every ſide, I ſhall find the Mountains full of Chariots of Fire, and more for me than can be againſt me. For an Hoſt of Angels ſhall pitch their Tents about me to ſecure me, and thoſe mighty Miniſters of thy good pleaſure ſhall keep me like *Daniel* from the power of the Lyon. So that my moſt Savage Enemies ſhall lack and ſuffer hunger, while I want nothing that is good. For though my way be hedged up that I cannot paſs which way I would, nor follow the Luſts of my Heart, and the deſires of mine Eyes, as many do, yet I may look up with joy and confidence (as I truſt I ſhall) at the laſt day, becauſe my Salvation is drawing nigh.

My Hope, my Help, cometh from the Lord, not from the Angels in his Preſence, but from the Angel of his Preſence, and of his Covenant, the Bleſſed *JESUS*, who having taken our Nature that he might be ſenſible of our Infirmities, ever abides with Humanity, at thy right Hand making Interceſſion for us. And as he made the Heavens and the Earth for us, ſo he makes a new Heaven and a new Earth of us, by juſtifying and ſanctifying both our Souls and Bodies, through the mighty Work of his Spirit, in his Word and Sacraments: For theſe are the Mountains of the Lord, wherein he is apparently ſeen, Glorious in Holineſs, Fearful in Praiſes, doing Wonders, and abounding in Goodneſs and Truth. If we Worſhip him (as our Fathers did) in theſe Moun-

Mountains, in the heights of Sincerity and Devotion, we may expect to hear God promising us graciously, as he did *Abraham*, that he will be a God to us, and to our Seed after us: And we may hope to see him, as *Manoah* and his Wife did, in the Zealous performances of his holy Worship, in the Flame arising from the Altar of our Hearts; from whence God would not accept a Service, if he desired the Death of Sinners.

Therefore we may be assured, that if we keep in his ways he will keep us in ours, as he did his *Israel*, both by the Pillar of Fire, and by the Pillar of a Cloud; by the flame of Affliction, as well as by the light of Prosperity. And while we lay hold on these, (as *Sampson* did on the two Columns) let us invoke thy help, O Lord; saying,

O Lord! Though thou mayest call to Baldness, to Weeping, to Weakness, or to Want; though thou mayest touch the Sinew, and make it shrink; or strive with me as thou didst with *Israel*, and begin to afflict me, or seem to depart from me, so that my Flesh and my Heart may fail, yet O suffer not my Soul to slip, let not my Foot my Foundation be removed, but let it rest with thy *Dove* upon the *Ark of thy Covenant*, and be fixed on the Rock *Christ Jesus*, that thou mayest order all my goings.

O! do thou go out and in before me, that my going out and coming in may be ever blessed. If thou go not out with us, carry us not abroad, nor let us stay at home without thee. Let not the Vanities of the Day, nor the Visions of the Night, disturb our Senses, or abuse our Souls. O Lord, prevent the Mid-day Devils, and the Arrows that fly by Noon, from blasting or hurting of us; nor let Nocturnal Evils, or any mischief in the dark, have Power to smite us: But be thou a Succour, a Second, a God, not a far off, to preserve and prosper us in all our Actions, publick and private, in our Labours, in our Studies, in our Rest, in our Retirements, in our weak Beginnings, in our happier Progresses, and in our best Conclusions. O Lord, be with us in our entrance on the Stage of this World, in our Parts here, in our Exit hence, even now and for evermore. *Amen.*

THE

THE THIRD

Pſalm of Degrees,

BEING

The CXXII. PSALM,

Deſcribeth David's *Joy, which is expreſſed in the* 30th *Pſalm, at the bringing of the Ark, and Offering for the Temple, and Dedication of his Houſe to God's Service: And it is a Preparative Hymn for the Devout, in their going up to the Places of Religion and Solemn Worſhip; containing their Thanks, Praiſe, and Pleaſure, in the return of the Comfort and Company, which they enjoyed in the public Adoration of God; and their Prayers for the longer continuance of ſuch ſignal Bleſſings: Made by* David *(as it is thought) upon his return to* Jeruſalem, *after his flight from* Abſalom; *and ſolemnly ſung by the* Levites *at their coming out of Captivity.* Jeruſalem *in general (as the Temple more eſpecially) being the Type of God's Church, both Militant and Triumphant, that is built with the precious Stones of the Apoſtles and Prophets,* CHRIST *himſelf being the Rock,* Caput Anguli, & Caput Angelorum; *to whom when many come, there is much Joy.*

The Poem is Dramatick, (like the 118th *Pſalm) in which the King, Prieſt, and People, ſeem to bear their Parts of Rejoycing at the public Feſtivals (which were thrice every Year to be ſolemnized at* Jeruſalem) *according to the Command of God; which occaſioned the great Beautifying, Enlarging, and Fortifying of that City, intimated in the* 2d, 3d, 6th, *and* 7th *Verſes; as well as the other reaſon of its Happineſs and Amplitude, (from the Temple of God, and Throne of* David) *mentioned in the* 1st, 5th, 8th, *and* 9th *Verſes: To which may be added this reaſon, becauſe there was the great Senate of the LXXII. or* Sanhedrim.

The King beginneth the Pſalm in the 1st *Verſe, the Prieſts follow in the* 2d, *the People in the* 3d, *and they go on in the* 4th. *Then the King takes it again in the* 5th, *the Prieſts in the* 6th, *and the People go on in the* 7th *(as in a Proceſſion, and good order): The Prieſts take it again in the* 8th, *and the the King concludes in the beſt, (though laſt place) with a fixt and pious Reſolution.*

This may properly be ſet for the 29th *of* May.

Our Woes and Wand'rings now ſhall ceaſe,
  While rooted faſt, like Trees, we ſtand
Within thy Courts; who doſt with Peace
  Plant us again in our own Land.

Our Joys ſhoot up with freſh encreaſe,
  While rooted faſt, like Trees, we ſtand
Within thy Courts; who doſt with Peace
  Plant us again in our own Land.

Hieroſolyma optimè inſtituta concors, & ideo duratura.

See, ſee, how comely! how compact!
  Peace makes this Gyant-City ſeem:
Our Union makes her Form exact,
  Like th'Heav'nly New *Jeruſalem.*

Whither, to an Eternal Feaſt
  All the Lord's Tribes at laſt ſhall go;
And on his Hill above find reſt,
  As we do in his Houſe below.

Here now, (as at a Paſſover)
  Our Tribes (like Streams) i'th' Ocean meet;
To ſerve thee, as thy Laws averr:
  And Praiſe thy Name, that is ſo great.

Here

Here now, (as at a Paſſover)
  Our Tribes (like Streams) i'th' Ocean meet;
To ſerve thee, as thy Statutes are:
  And Praiſe thy Name, that is ſo great.

Here is God's Temple, *David's* Throne,
  The Bench of Juſtice, Mercy's Seat:
Here Princes, Prophets, Prieſts make known
  How good our Church! our State how great!

Here's the Bleſt Type of Heav'n above,
  Pray then for *Salem*; here for Peace:
Since they who love this Place, do prove
  Happy, and bleſt with much Encreaſe.

Lord, bleſs us, and this Place, with Peace,
  With Plenty, and with Piety:
For thy Name's ſake, let our's encreaſe,
  Our King's, and Friends Proſperity.

All Tyes, both Humane, and Divine;
  Our Love for Men, our Zeal for God,
What we can do, or wiſh, combine
  To ſeek the Bliſs of this aboad.

Fiat Pax in Antemurali tuo, & Abundantia, ἐν πυργοβάρεσί σου. in Palatiis, Turrium ad inſtar ſtructis.

Gloria Patri, *&c.*

In the Lord's Praiſe let none be Dumb,
But Father, Son, and Ghoſt adore;
Who was, and is, and is to come,
Thrice Bleſſed God for evermore.

CONTEMPLATIONS and COLLECTS
ON THE
Third *PSALM* of *DEGREES*,
BEING
The CXXII. PSALM.

O Glorious God! to whom Praiſe and Worſhip is due, to whom Vengeance and Holineſs belongs; accept the Joys, and Adorations of our Souls and Bodies, for that we have not only Freedom in our own Perſons, but alſo Encouragement from our Relations to come along with them, and many more of thy People, to the moſt proper place, and by the appointed way, of public Worſhipping and Praiſing of thee.

Oh! how glad (as if we had found great Spoils) may we be to find, not only that we can, but alſo that others will plant themſelves within thy Courts, and not ſtand in the way of Sinners, that we may proſper together like Trees by the Water ſide, and bring forth Fruit, and that in due ſeaſon?

Dear, and gracious Lord! when we go hence, and ſhall be called away by Death, how happy ſhould we be, could we come to thee as eaſily as we now can come to the Church, and bring this *Olive-branch* in our Mouths into thy Ark!

Let us go up into the Houſe of the Lord, let us aſcend unto his holy Hill; let us be tranſplanted from the Gates of Death, to be rooted in the Porches of the *New Jeruſalem*; for one day in thy Courts is better than a thouſand in any other. *I had rather be a Door-keeper in thy Tabernacle, than to dwell in the Tents of Wickedneſs.*

Help us then to joyn with the bleſſed Choir, both of the Church Militant and Triumphant, in a Leſſon of the beſt Service, even Love and Charity, which is the compleateſt Religion, the fulfiller of the Law, the filler full of Heaven.

For ſee the *Jeruſalem* that comes down thence, as well as that which is above, agrees in all its Parts and Graces, and by its lovely Symmetry, makes up the ſweeteſt Harmony of Heaven and Earth, declaring Charity the bond of Peace, as Peace the breeder of Felicity.

Therefore while we ſee the preſent Concord and Conformity thou haſt afforded our Nation, we look with joy upon an Emblem of that glorious Day, when thou ſhalt gather thy Children from the four Winds, and bring them together in the Clouds, to meet the Lord in the Air, and to live with him for ever.

Lord! 'till that time come, preſerve thy Church among us from Rent and Spot, from Breach and Blemiſh, and meet with us graciouſly (as thou didſt with *Elijah*) in the ſoft mild Voice of thy Goſpel, in the ſavoury Breath of thy Spirit, in the ſweet Airs of our pious and public Services; wherein make us to conſent to Pray for the Peace of our Souls, and of thy People; as alſo for the Plenty of our Land, for the Piety of our Governours, for the Proſperity of their Government and Perſons; for the Purity of Religion, for the Perpetuity of thy Church among us; as alſo for Unanimity, and Uniformity in the way of thy Worſhip, that we may endeavour, as well as deſire, the moſt durable Good here, and an eternal Good hereafter, to our ſelves, and ours, and all thine.

Which we beſeech thee grant for Jeſus Chriſt's *ſake, who is of the Stock and Lineage of* David, *to whom belongs the Seat of Judgment for ever and ever.* Amen.

THE FOURTH

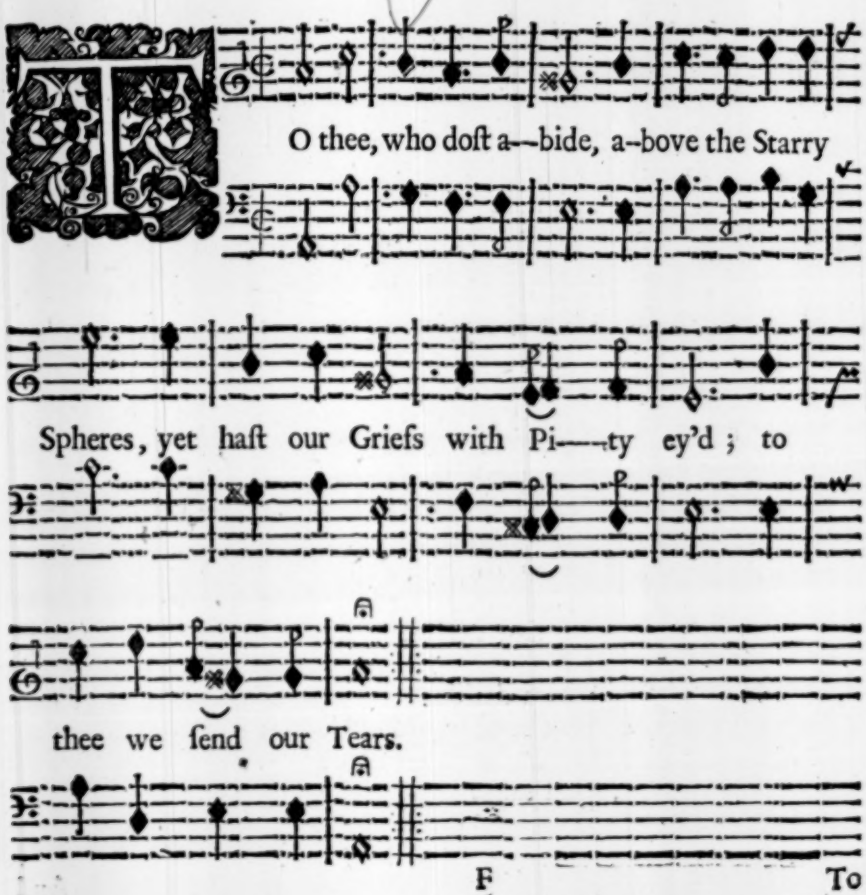
Pſalm of Degrees,

BEING

The CXXIII. PSALM,

Is agreeable to the condition of David *in the third Pſalm; as alſo to the ſad State of the* Iſraelites: *Compoſed (perhaps) by* Ezra *at* Babylon, *and from that time frequent in uſe; being Calculated for the Times of Trouble and Tyranny. Wherein the Church (as under* Antiochus, *or ſome ſuch inſulting Oppreſſor) prayeth, complaineth, and truſts to God.*

The Prieſt beginning (as it were with an Oremus) *to the People in the firſt Verſe; and then the whole Congregation joyning and going on with him to the end of the Pſalm.*



To Heav'n this Spring of Tears
From hence doth bubling riſe;
Pſal. 121. 1. Which from low Grounds our Paſſion rears
To thee, that haſt our Eyes.

By *Hand* in the Text is underſtood *help*, *ſtrength*, or *protection*; by thoſe who take the words of this Verſe to imply the Servant's repairing to his Lord for *ſuccour* and *defence* from Foreign *injuries*. It alſo ſignifies *bounty*, *direction*, and *correction*, to thoſe who take the meaning as I apprehend it.

Nor do we need an Eye,
But to obſerve thy Hands:
Which way for Bleſſing us they lye;
By Chaſt'nings, or Commands.

Since oft, like *Iſrael*'s Hands, *Gen.* 48. 14, 19.
Thine, as a-croſs, are ſpread;
For God (not Man) beſt underſtands
How to Crown *Ephraim*'s Head.

Therefore we raiſe our Heads,
Not to repine, but pray;
To mark how our chief *Joſhua* leads,
And how we him obey.

As Soldiers ſtill obey
Their Leader's Staff, and Rod,
And at their Becks do go or ſtay;
So wait we on our God.

Thy Smile or Frowns, O God,
Like humbleſt Handmaids, we
Do bear; and from our Lord's aboad
Gen. 21. 14. Do not (like *Hagar*) flee.

Jon. 1. 3.
Jon. 4. 8.
2 *King.* 5. 2.
No *Jonas* here will fly
From thee; (though Chaſten'd) thus
We, as meek Servants, carefully
Stay, 'till thou pity us.

Multum ſaturata eſt Anima ſubſannatione: As if play'd upon, and ſcoffed at, by the Soldiery, while led in Triumph; according to the expreſſion in *Pſal.* 137. 3.

Thy Mercy we implore,
Thy ſpeedy Mercy, Lord:
For now our Lives are ſcorn'd; nay more,
Our very Souls abhorr'd.

By thoſe we are abhorr'd,
(As we do loath their Pride)
Who can with Inſolence afford
To wrong us, and deride.

But God ſhall them deride,
Whoſe Scorns o're-charge our Hearts;
When theſe are full, and can abide
No more, God takes our parts.

And ſince God takes our parts,
To him our Tears ſhall glide:
To him we'll lift our Looks and Hearts,
Who doth in Heav'n abide.

Now ſince God takes our part,
To him our Tears ſhall glide:
To him we'll lift our Looks and Hearts,
Who doth in Heav'n abide.

Gloria Patri, *&c.*

All Glory, Praiſe, and Bliſs,
To th' Three, in Unity;
Who (as at firſt) was God, now is,
And evermore ſhall be.

CONTEMPLATIONS and COLLECTS
ON THE
Fourth *PSALM* of *DEGREES*,
BEING
The CXXIII. PSALM.

O Thou great Lord and King, that dwelleſt in the Heavens! *David* hath taught me to lift up mine Eyes to thee, and the Son of *David* hath better inſtructed me to call thee by thy Spirit, *Abba, Father which art in Heaven, Hallowed be thy Name*, &c.

That gracious Name of *Our Father*, invites us, Lord, to call upon thee *in the needful time of Trouble*. For though thou dwelleſt in the higheſt Heavens, thou art not contained by them; but from that thy Throne, vouchſafeſt to look down upon what is done and ſuffered upon Earth. So that in the deepeſt evils of our Sufferance, as in all the good of our Enjoyment here, we may ſtill look up, and ſee thy doing, and be ſatisfied in the Wonder that thou doſt ſo much for our advantage.

Ah! how marvellous is it in our Eyes, that when Hope and Help both fail on Earth, we can ſeek much higher for them, and even then too, when we are juſtly corrected; becauſe thou art a merciful King, and behold we are thy Servants for all that thou haſt afforded us.

We ſubmit to thee with humble Fear, and wait on thee with Thankſgiving, and Praiſe thee for ſmiting and ſubduing us thy People under

thee. For thou doſt as the King of *Iſrael* did to *Benhadad*; thou beateſt, that thou mayeſt bring us to thy ſelf; thou conquereſt, that thou mayeſt be kind; taking away a little, that thou mighteſt give a better Kingdom. Wherefore we beg, and truſt, that when thou haſt convinced us how worthy we all are of Hate, Death, and Diſgrace, that then thou wilt reſtore us to Life, Favour, and Proſperity.

Well may we be watchful Suppliants and Expectants for ſome Token of thy Pity, when thy left Hand, ſome ſiniſter Providence is laid upon us, becauſe thou haſt ſtill thy right Hand, the Man of thy right Hand to embrace thy Spouſe, when thy afflicting Hand is never ſo heavy upon her, either by the Tyranny of Oppreſſors, or by the Rod of Tribulation.

Let us rightly hearken to this Rod, and ſee the Hand which hath appointed it, and not look awry by Pride, Uncharitableneſs, Impenitence, or Impatience, on what thou doſt; becauſe as thy provoked Juſtice is the Author, ſo our Provocations are the juſt Original of our Sorrows, and the Springs of our Sufferings. And it is well for us in our Calamities when we are not thrown out, but fall into the Hands of God, who is no leſs pitiful, than powerful, to deliver us with *David* out of the Hands of all our Enemies, and out of the Hands of *Saul* too: From all our wicked Foes, (I mean) and from our moſt wicked ſelves alſo; from our own Unrighteouſneſs, as well as others, which fills our Souls with Shame, our State with Contempt, and our Lives with Sorrow.

For is not proud *Lucifer*, as it were, at eaſe, when we tumble our ſelves down by diffidence in God, or ſelf-deceit? And vile Oppreſſors, like the Devils themſelves, are in their proper and pleaſant work, when they are *Lording it over thine Heritage*.

Wherefore preſerve us, we beſeech thee, from our own Baſeneſs and Falſhood, as well as from the Tyranny and Treachery of thine other Enemies. And plead thou our Cauſe for us with others, and with our ſelves, for thy Son's, and for our Soul's ſake.

And when we are driven by the Inſolence of others, or by the Demerits of our own Actings, to implore thy Mercy, and thy Pity, with all the proſtitute Submiſſion, humble Confidence, and abſolute Reſignation of Obedient Servants. O! let us not be ſlothful in our Duties, or doubtful of thy Providence, but diligent in all the Labour that thou calleſt us to, thanking our ſelves for deſerving Correction, as thee our Lord for correcting us ſo Father-like, and truſting by thy Chaſtiſements to prove in us more of thy Love, and of our Adoption.

THE FIFTH

Pſalm of Degrees,

BEING

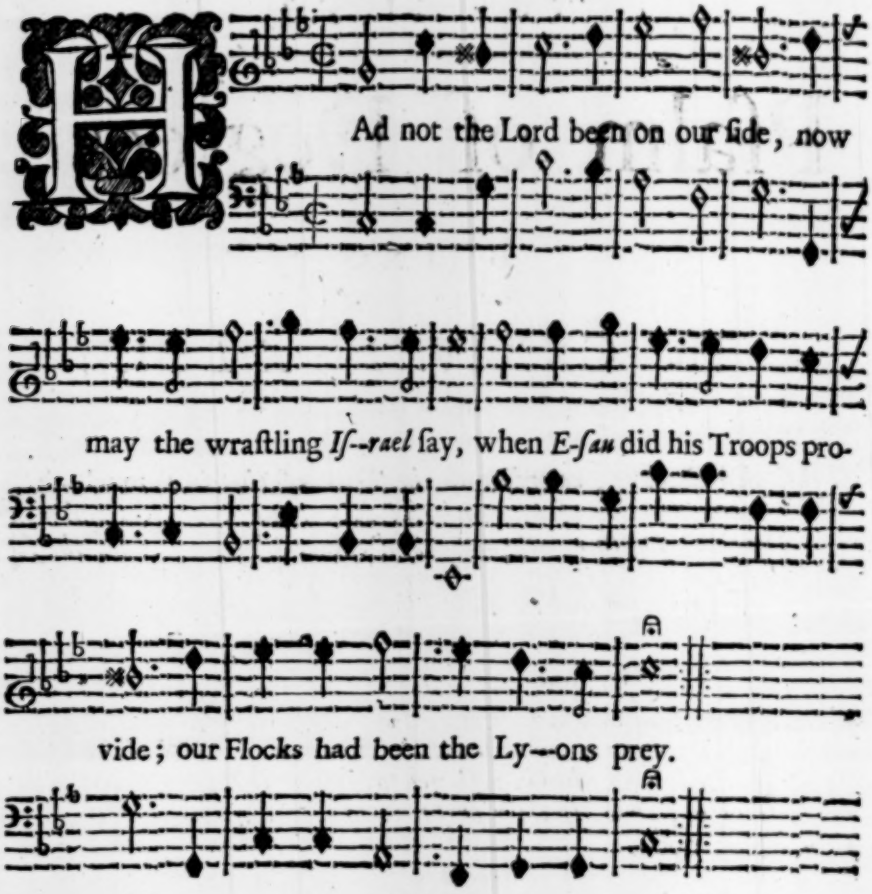
The CXXIV. PSALM,

Is entituled David's, *according to the Tenor of that in* Samuel, *being a Commemoration of his wonderful deliverance from great and many Dangers; together with a thankful acknowledgment to* God, *the ſole Author of Safety and Succeſs, properly uſed at any time of eminent Preſervation; (as on the Fifth of* November, *or Third of* June.) Cap. 2. v. 22.

It may be called, David's *Triumphs for more than one Victory, by* God's *ſpecial aſſiſtance, as may be gathered from the repetition of the firſt words,* (niſi quod Dominus) *which imply the iteration of* God's *Goodneſs, and Man's gratitude; for when he is pleaſed to manifeſt the largeneſs of Loving-kindneſs to us, then eſpecially ought we to make our return of Gratitude with a* Non nobis.

This Divine Io Pæan *was compoſed (probably) after the Conqueſt of the* Ammonites, *who had beſet* David *on every ſide, according to that expreſſion of their force and inhumane Rage,* Tunc homines (Adham per contemptum) vivos deglutiiſſent nos; *or (as the word* Adham *ſeems to hint to me) upon his ſubduing of the* Edomites, *when he made the* 60th *Pſalm; or (as others think) after moſt of his Victories over the* Philiſtines, *&c. in* Chron. *when the Snare was broke by the Death of his Enemies, as (in the Prophecy) the* Jews *Bondage was, by the* Perſians *breaking the* Chaldean *Monarchy.*

And ſo the late and former, the many and wonderful Deliverances of our Nation, are to own the immediate effect of God's *gracious interpoſition; and as a ſignall Evidence of His all-ſwaying Power, (as the firſt Creation of the World was) that we might not Sacrifice to our Nets and Bulwarks, nor value our ſelves upon the ſtore of deeper Waters (like once Proud, but now Deſolate,* Tyre;) *but that our Truſt, Succour, and Defence, may be founded on him, the Supreme of all Beings, on whom depends the whole Creation.*



Had not the Lord been on our ſide,
When Men againſt us roſe (like Waves);
The Surges of their Rage, and Pride,
Had ſnatcht us quick into our Graves.

Jonas. Like Whales upon *Amittay*'s Son,
Death's Jaws on us they open'd wide:
Numb. 16. 2, 3. *Dathan*'s ſtrange End, how could we ſhun?
Had not the Lord been on our ſide.

When Seas of Rage ſwell'd to that height,
As on our Souls to whelm their Tyde;
Thoſe Torrents had deſtroy'd us quite,
Had not the Lord been on our ſide!

Then had the Streams our ſtrength o're-pow'r'd,
But we through Floods, through Foes did wade:
And were not, as a Prey, devour'd;
Nor of their curſed Teeth afraid.

Bleſſed

Bleſſed be God! our Life's got free
From all the Toyls, their Miſchief ſet:
As Birds out of a Snare, ſo we
'Scape ſtrangely through the Fowler's Net.

Hell Snares are broke, our Souls are freed,
For on God's help our Hearts are ſtay'd:
God's Word ſpeaks Heav'n, and Earth his Deed;
His Hands preſerve the Works they made.

God keep us all, as all he made;
From him the Heavens and Earth proceed:
Upon his Truth our Truſt is ſtay'd;
Hell's Snares are broke, and we are freed.

Gloria Patri, *&c.*

Glory be to the Father, Son,
And Holy-Ghoſt, whom we adore:
In Perſons three, in Eſſence one,
Who was, is, ſhall be evermore.

CONTEMPLATIONS and COLLECTS
ON THE
Fifth *PSALM* of *DEGREES*,
BEING
The CXXIV. PSALM.

O Thou Lyon of the Tribe of *Judah*, thou Shepherd of *Iſrael*, that leadeſt thy People like a Flock, while we with thankfulneſs look up to thy ſtrength for us, to thy ſtay of us, and thy ſtaff over us, let us look down with Humility on our own unworthineſs. We deſerve not the leaſt part of that care and watchfulneſs of thine, which defends us daily from the ravenous *Bear* of this World's Temptations, from the *Uncircumciſed Philiſtine* our own Fleſh, and from the roaring *Lyon* of the Abyſs, that goes about ſeeking to devour, to ſwallow us up quick, as it were, at a Morſel: And yet, bleſſed be the Lord, he hath not given us up for a Prey to theſe Deſtroyers; and if we give not up our ſelves by our ſinful fears, and eaſie ſubmiſſions, though *Satan*'s rage be like his Hell enflamed, he cannot have his will of us. That *Lyon* may come out againſt us with great wrath, and fright us by his vain Noiſes, but cannot fall

upon us at once, as he desires. He hath no part, no power of us, 'till we give it to him.

If therefore, O Lord, we are on thy side, or thou on ours, we need not fear what Devils, or what Men can do unto us, even when they rise never so proudly, never so powerfully against us. Let us but set the Lord our Righteousness at our right hands; let us but have righteous Hands, and innocent Hearts, and we shall not be so greatly moved or terrified, as to let the Enemy triumph over our Souls; though yet we must confess with Grief, that many Waters have gone over them. The swelling Torrents of sinful Passions and Prosperity, the mighty Floods of worldly Cares and Vanities, the superfluities of naughty sensual Pleasures, have not only tossed and endangered, but even overwhelmed and swallowed up our Lives. So that we have been sinking into destruction, like those that are howling in the Pit.

Alas! the bitter Streams of our vile imaginations and transgressions, have, like a deadly draught or Poyson, been suck'd in greedily, and sent to our very Hearts; so that we had been past all means of escape, or hope of succour, if thou hadst not stood by us, as thou didst by thy Servant *Paul*, and not only strengthened, but saved us, as thou didst the Prophet, by drawing us forth as thou didst the Prophet of the dangerous Gulph of estrangement and infidelity, into which our triple Enemies would have thrown us. Their Power would be great, like their Malice: Didst not thou take our part, O holy Spirit! and plead our Cause. O sweetest *Jesus!* Blessed be thy omnipotent, and most glorious Mercy, that hath made our Souls as a Bird that may fly up to Heaven and be secure. We praise, and thank thee, dearest Father! for those Wings of Faith, Prayer, Love, and Devotion, whereby we can escape the Snare of the cunning Fowler, and all his noysom Plagues and Temptations. O! still cover us, both with thy gracious Protection, and with the lovely Wings of the Holy of Holies, so that we may break the Bands of *Satan* asunder, and cast away his Cords from us, and neither have the Eyes of our Faith held from seeing thee, nor the Feet of our Affections from seeking thee, but like thy beloved and most loving Disciples, *Peter* and *John*, leave our Nets whereby we take others, and all those Entanglements whereby we are so caught our selves, and throw off every Impediment for the better, following of our Master *Christ*, under the Patronage of whose Love and Power we would roost and nestle our Beings for ever: For it is he that hath made Heaven and Earth for us, for our Habitation, and will make a new Heaven and Earth about us for our Regeneration. And since this is a greater Blessing than the first Creation of Man, let our delivery from the Jaws of Hell bring him more Honour than all his other Dealings with us, even Glory for evermore. *Amen.*

THE

THE SIXTH

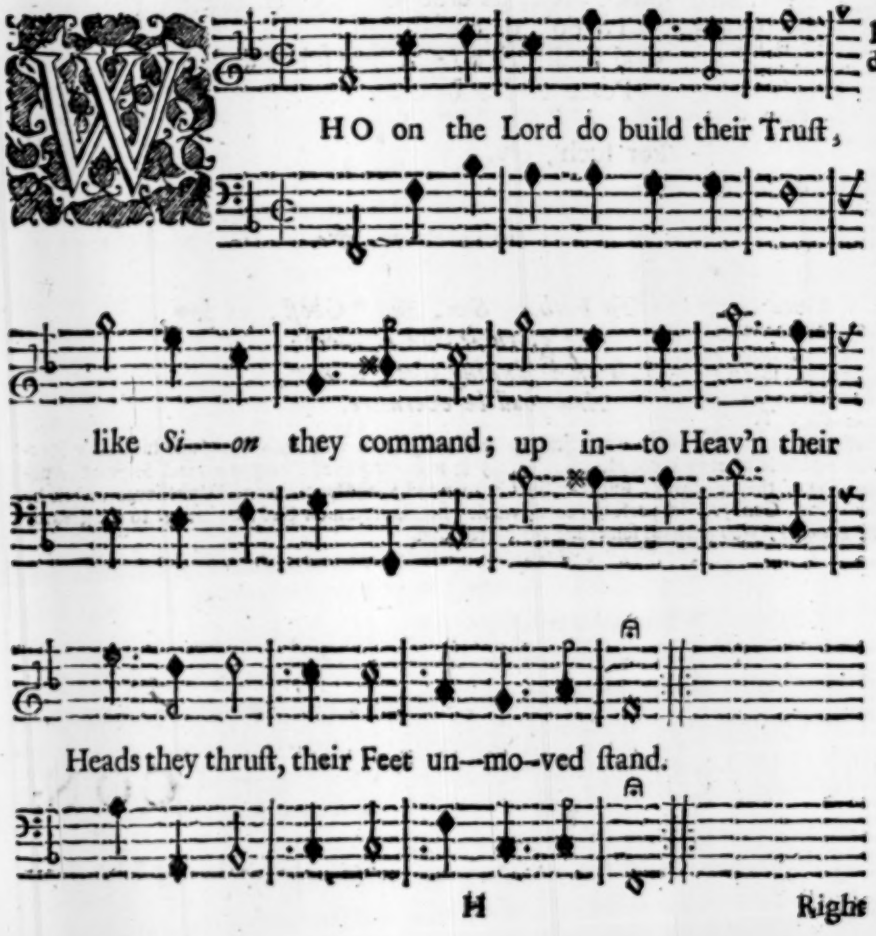
Pſalm of Degrees,

BEING

The CXXV. PSALM,

Like the 11th *Pſalm, ſheweth* David's *Truſt and Recourſe to God, not like* Saul *to the Witch of* Endor, *or Wealth of* Amalek, *but where Believers are eſtabliſhed and ſecured in the Preſence of the Almighty, and perpetuity of the Church, whereby they find the goodneſs of their Portion, and the evil Lot of the Wicked, whatſoever he be, whether Hypocritical, Profane, or Backſliding.*

It is applied by the Rabbins *to the Days of the* Meſſiah; *and ſo by us it may be appoſitely uſed on Sacramental Days, or any ſuch time of greater manifeſtation and experience of God's Integrity, and the Faith of Man.*



Right ſafe, high, ſtrong, they always ſtand,
Like God's moſt Holy ground;
The Rock of Ages on each hand
Doth ſhade them, and ſurround.

As Hills *Jeruſalem* ſurround
To deck her, and defend;
So God encircles, and hath crown'd
His folk, World without end.

As Hills, *&c.*

For leaſt in Sin their Suff'rings end,
Though an *Egyptian* * Rod
To th' *Goſhen* of the good extend;
'Tis thence remov'd by God.

Do good ſtill to the Good, O Lord,
To him whoſe Heart and Line
Bend not to wrong; whoſe Feet ne're trod
Ways which to Hell encline.

Since ſuch, as crooked ways encline
To do, or cheriſh ill,
God ſhall drive from him; but deſign
Peace to his *Iſrael.*

For ſuch, *&c.*

Gloria Patri, *&c.*

To Father, Son, and * *Ghoſt, we bow,*
One glorious God w' adore:
As in beginning was, is now,
And ſhall be evermore.

* For the Rod or Scepter of Wickedneſs is the Tyranny of a *Pharaonick* Oppreſſion over the lot of the Righteous, that is, the Church of God; which he may lay on, but will not leave, nor ſuffer to lye ſtill, God having the Rod of their Portion in his hand, (alluding to the old way of Sortition by Staves, whereof ſee *Numb.* 17. and *Joſh.* 18.)

For the Reaſons mentioned, obſerve how aptly the Portions of the Wicked (let them be never ſo fat or fair, like *Eſau*'s here) are termed Rods to plague oftimes both themſelves and others, as *Dives*'s Portion did: But the Portion of the Godly is ſtiled a Lot and a pleaſant one, as *David*'s 16 *Pſal.* 6. or a Cup of Bleſſing indeed, like *Jacob*'s; and of abundance, like *Benjamin*'s, *Gen.* 33. 11. *Gen.* 44. 2.

* The ſuddain change in the expreſſion of God, from the ſecond Perſon to the third: As it is an elegancy in the Original, ſo it may note, ſuch ſhall not know God (in the ſecond Perſon of the Trinity) as a Saviour, but at a far greater diſtance as a Judge; *Heb.* 10. 38, 39. who draw back, and turn aſide (perverting their way which is already crooked, *Prov.* 14. 2.) to more depraved Obliquities, and deſperate Apoſtacy, after a profeſſion of the right way: But they ſhall be tortured with Hypocrites and Unbelievers, while he ſhall be kept (like *Iſrael*, Gen. 32.) in perfect Peace, whoſe Mind is ſtayed on God, *Iſa.* 26. 3. to the greater vexation of thoſe *Edomites*, who perhaps ſometime perſecuted him.

CON-

CONTEMPLATIONS and COLLECTS
ON THE
Sixth *PSALM* of *DEGREES*,
BEING
The CXXV. PSALM.

O Thou immutable Lord God, moſt faithful Creator, Redeemer, and Comforter, I deſire not only to believe of thee in the world, to credit what thou art in thy ſelf; but to truſt to what thou ſayeſt in thy Goſpel, to rely on thee for what thou doſt at preſent, and acquieſce in thee for what thou wilt do hereafter, and ſtay my ſelf on thee through thine everlaſting good pleaſure: For thou art the Lord that doſt not change, and therefore we are not conſumed, but are converted from Creatures to thy Children, confirmed from our weakneſſes by thy Spirit, and continued in thy ſervice with thy ſelf.

Ah the ſafety! the aſſurance, the ſteadineſs, the ſolace, the ſole and ſupernatural ſatisfaction that is in fulneſs of Faith upon thee the *Meſſiah*, the Lamb of God, who makeſt us thereby the Temples of the living God, the City of the Lamb, the New *Jeruſalem* that ſhall aſcend up above, and be made illuſtrious with all the Jewels of the concord, regularity, and brightneſs of Spiritual Graces, as with the eternal Riches of ineffable Love, and heavenly Glory: So that we ſhall never be removed from our Abode in *Jeſus Chriſt* (thou haſt made our Rock ſo ſtrong), and if we believe ſurely we ſhall be eſtabliſh'd for ever, for the foundation of God ſtands ſure. As we ſhall here be ſurrounded with the munition of Rocks, (the Rock of Ages, and all his Angels) like *Jeruſalem* the holy City; ſo alſo we ſhall be wholly bleſt, and ſaved to the very uttermoſt: For neither the blaſts of Temptation (the Spirit that rules in the Children of Diſobedience) ſhall attack the corners of our Dwellings, as he did *Job*'s Sons; nor from the Wilderneſs aſſault us (as he did our Saviour) to ſpoil our Labours, or our hopes. Nor ſhall the ſtorms of Tribulation be able to beat upon our Houſe, ſo as to make it ſhake or totter: For though our building of Faith be raiſed high, even unto the Heavens; yet it is no *Babel*, it is no *Jericho*, but a Fabrick that the Lord will bleſs and defend, and becauſe it ſtands upright, it ſhall ſtand faſt for ever. The ſtrength of our confidence in God ſhall put to flight the Armies of thoſe Aliens that would enter and deſtroy its ſtrong holds; for there are Mountains of Horſes, and Chariots of Fire, round about the Faithful to ſecure them; ſo that they cannot be immur'd or ſhut up, when never ſo cloſely begirt by Adverſaries. They can ſtill look up, nay, go up to the Hill of *Sion*, from whence comes their help, even to *Jeſus*, the Author and finiſher of their Faith, who not only pitched the forces of his Word and Miracles, but the red Standard of his Croſs,

and the first Camp of his Martyrs and Apostles upon the Hills of *Jerusalem*, to Convoy all Comers to the City of our God, and to draw all to him from the Center of the World.

Oh therefore! let neither the Rod, nor the Staff of the Wicked, be laid or left upon my score or part, lest I do or suffer the evil of Sinners; but let thy Rod, and thy Shepherds Staff, both thy Cross and mine, dear *Jesu*, comfort and fill up my Cup, and make mine Heritage and Lot like thine: For then it shall be good, and thou that art so, ever wilt do good to me, making and keeping me upright in Heart, clean in my Hands, single in mine Eye of Faith, and sound in the Feet of mine Affections, steady in the ways of thy Commandments.

Lord! if thy hand be not graciously (when most heavily) upon me, how soon may I put forth my hand unto wickedness, like *Cain*, *Pharaoh*, *Balaam*, *Achan*, and *Jeroboam*, and like *Judas*, *Ananias*, and *Simon Magus*.

This makes me yet pray more earnestly, that Christ may still pray for me, since he that Christ prays for shall believe aright; and he that so believes, shall not find upon his lot the Scepter of Unrighteousness, the Rule of Satan, the Domination of Sin, the Rod of the Wicked, the Guilt or Punishment of Reprobates.

Oh then! that my lot and last end may be in the Righteousness of *Jesus* my Lord, that I may not fall presumptuously, nor fear greatly, nor be driven forth with evil doers; but be led forth into the Paths of Peace into the straight way that leads to life, there to taste of the Brook in the way (the quiet and sufficiency thou affordest thy Flock here) and to drink of the Rivers of thy Pleasures hereafter; to lye down like thy Sheep in the green Pastures of Hope, in the never fading, never failing enclosure of thine Arms, and to rise in Glory with thine Inheritance for evermore. *Amen.*

THE

THE SEVENTH

Pſalm of Degrees,

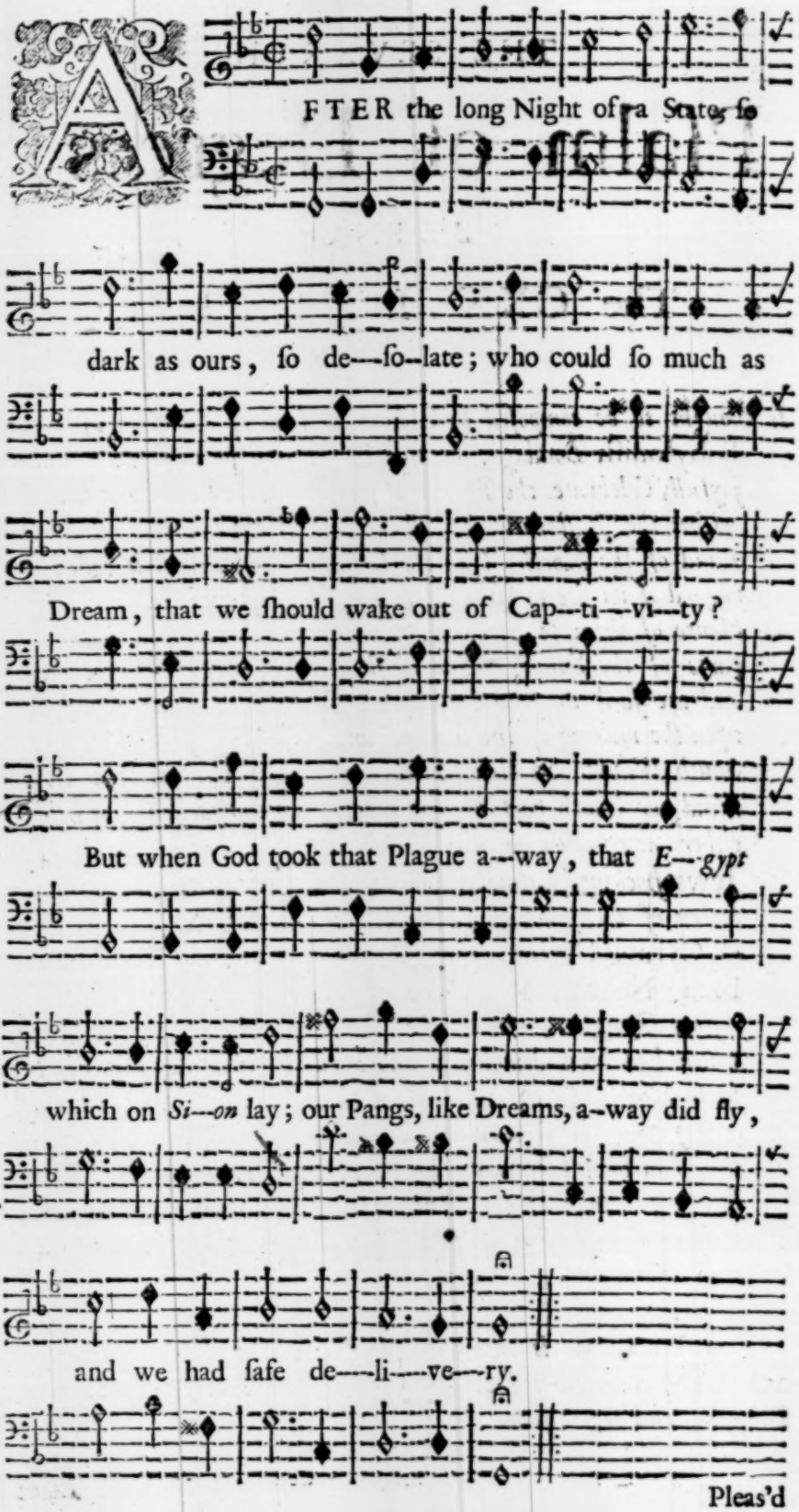
BEING

The CXXVI. PSALM,

Is thought to be compoſed by Eſdras, *or ſome of that time, after the* Babyloniſh *Bondage, becauſe in the firſt part of the Pſalm it joyfully Celebrates the Return of ſome, as in the ſecond part heartily wiſhes the Reſtoration of all the reſt of the Captivity, from the Land of the North, (as the Realm of* Babylon *is called, in regard of its ſite to* Judea) *making that apt and excellent reſemblance of them to Streams, running into the dry and deſolate parts of the South, which muſt needs be very welcome there, and are ſaid to flow thither as Torrents in great abundance, upon the melting of the Snows, and producing of Showers by the South Wind: So that whether you take* נגב *for the South Wind, or South part of the World, the compariſon may hold to either acceptation of the Word very full and elegant. The* Jews *flocking Southwards home, but (not all together) as the Spirit of God moved on the Waters in* Babylon, *in the Days of* Cyrus, Darius, *and* Xerxes, *ſtirring up* Zerubbabel, Ezra, Nehemiah, *and others, to bring back the* Hebrews, *reſtore* Religion, *rebuild the Temple, and repair* Jeruſalem, *which had been demoliſhed and burnt by* Nebuzaradan *in the fifth Month, (*אב*) and in that ſame Month (about Harveſt time) was the Return of the* Jews *with* Ezra, c. 7. v. 9. *who had been led away Captive at their Sowing time: Therefore the Simile of the Husbandman here was rarely appoſite, both to the occaſion of their Joy, and ſeaſon of the Year, and their manner of Exaltation.*

Jer. 13. 19, 20. Jer. 16. 15. 2 Kin. 25. 8.

This PSALM *is very proper for our* 23d *of* April, *and* 29th *of* May, *or any ſuch happy Time of recovery from Trouble, Danger, and Oppreſſion.*


AFTER the long Night of a State ſo
dark as ours, ſo de---ſo--late; who could ſo much as
Dream, that we ſhould wake out of Cap---ti---vi---ty?
But when God took that Plague a---way, that E---gypt
which on Si---on lay; our Pangs, like Dreams, a--way did fly,
and we had ſafe de----li----ve---ry.
Pleas'd

Pleas'd, and tranſported with our Change,
By a Recovery ſo ſtrange;
(As Cripples cur'd by Wonders) we
Soon got both Strength and Liberty. Acts 3. 9.

Soon we got well, well home; and found
Grief did no Soul, no Body wound:
But Hearts and Tongues in Pſalms agree,
And they got Feet as well as we.

Then both our Chains and Silence broke,
Then *Pagans* too, the Truth thus ſpoke:
The Lord hath done great things for ye;
The Lord hath done ſo, anſwer'd we.

Therefore God's Works with joy we tell,
Which may convince the Infidel;
And call up Pray'rs for ſuch as be
Not yet return'd from Slavery.

O! were our Friends (our Foes and all)
Redeem'd from their *Egyptian* Thrall;
From Satan, and from Sin ſet free,
How welcome were their Liberty?

Welcom as *Nilus* in the South,
And ſweet as Show'rs in days of Drouth;
For all, with us, we long to ſee
Reap Mirth, who plough'd in Miſery.

Sure, Lord, thy Lab'rers, in the heat
Who take the pains, ſhall taſt the Wheat; 2 Theſ. 3. 7, 8, 9.
And may with ſhouts receive from thee
A Largeſs of Proſperity.

We, who dropt little hopes in Tears,
When driven hence by Foes or Fears;
Now loaded back with Solace, ſee
Rich Incomes from Captivity.

Thus the poor Seeds-man ſadly goes,
While on the ground his Wealth he ſtrows;
But when the Harveſt Crowns him, he
Jogs home with Sheaves and jollity.

Eundo ibit, & flendo portans pretium ſeminis pretioſum ob caritatem.

Veniendo veniet cum exultatione.

So they who ſhed a few ſmall Tears
I'th' Seed-time of their Hopes and Fears,
Shall glad Returns from Sadneſs ſee,
And ſhock up more Felicity.

Nay, he that goes from hence, and bears
To Earth his Duſt, to Heav'n his Tears;
Shall find thoſe precious Grains to be
Vaſt Crops in bleſt Eternity.

Gloria Patri, *&c.*

In the Lord's Praiſe let none be dumb,
But Father, Son, and Ghoſt adore:
Who was, and is, and is to come,
Thrice Bleſſed God for evermore.

CON-

CONTEMPLATIONS and COLLECTS
ON THE
Seventh PSALM of DEGREES,
BEING
The CXXVI. PSALM.

O Moſt dear Redeemer *Jeſus*, who wouldeſt be the Lord our Righteouſneſs, we muſt confeſs thou mighteſt juſtly become our Enemy, (as *Joſeph*'s Brethren became his Foes) becauſe of the multitude of our Dreams; thoſe vain conceits of Happineſs which have been truſted and lean'd upon, though but *Egyptian* Reeds, have greatly merited thy Puniſhment, and our farther deceptions. We have deſerved to be moſt terribly miſtaken, like the hungry wretch, who dreams he eats, but he awakes, and behold he is faint, and the more afamiſht. Thus are our Souls but the more ſtarved by thoſe Viſions of the Night; thoſe ſhort unſatisfying pleaſures; thoſe ſhadows, and fond imaginations, in which we have been lull'd aſleep by the Fleſh, the World, and the Evil one, leading us Captive by them at their pleaſure. But, Lord, if thou wilt teach us like thy ſelf, to lead Captivity Captive, and to ſubdue their triple Band that lies in Ambuſh againſt us, (as *Abimelech*'s againſt the Men of *Shechem*) then ſhall we be like the Widow's Son raiſed even from the Dead: We ſhall not only recover our ſtrength wonderfully, as did the Cripple, before we go hence, but be recalled with *Lazarus* to newneſs of Life, and have our Wills and Faculties unbound, our Mouths and Hearts opened, our Hands and Feet looſed and enlarged to ſing the Praiſes of the Lord, to run the Paths of his Commands, and to teach Tranſgreſſors his ways, that ſo Sinners may be converted unto him, admiring the great things which God hath done for us, and we praiſe him for continually; for as God's Praiſe muſt be ever in our Mouths upon the account of his miraculous Redemption of us, (who were conquered and taken, enſlaved and ſold) ſo ought we inceſſantly to pray for the Converſion of others, (remembring thoſe that are in Bonds as bound with them) and that thy Servants, O Chriſt! who are many, may be made one Bread, and they who ſit in the darkneſs of Ignorance, or in the ſhadows of Error, may be delivered from the power of Satan, into the glorious Liberty of the Sons of God.

Bleſſed Lord! thou haſt Brethren here that the World knows not, nor thinks to be ſuch. O! that all the Sheep, though they have gone aſtray, may be reduced from their Wanderings, and brought out of their Wilderneſs, Condition, and deſert State, by reſting on the Shoulders of thy Power, and leaning on the Boſom of thy Love. O thou well-beloved and beſt loving *Jeſus!* how grateful, gracious, and deſirable, how profitable, ſweet, and ſuitable will ſuch a ſtream of Grace prove to thine *Iſrael* in their Pilgrimage? It will be a Well

ſpringing up, and raiſing thy poor Creatures unto Life; it will be like drops upon the tender Herb, like ſhowers upon the thirſty Ground, making the hard-hearted and barren Soul to rejoyce, and to break forth into gladneſs, and into fruitfulneſs: For when thy Word diſtills like the Dew, and thou ſendeſt a gracious Rain upon thine Heritage, it muſt needs be refreſh'd and renew'd like the face of the good Ground which thou haſt Bleſs'd; for that which is ſterile is nigh unto Curſing, but that which kindly receives the Rain that comes oft upon it, brings forth Food meet for him by whom it is dreſſed, what kind of Husbandry ſoever he uſeth towards it. So we beſeech thee grant, O thou good Husbandman! that (ſince thou doſt ſo plentifully ſhower amongſt us thy benefits, and the good tidings of the Goſpel) we may bring forth the fruits of thy Spirit, ſuch as are proper for our places and conditions, and for the Ages of our Lives, and of the World, what way ſoever thou takeſt with us, whether thou break us up by the Plough of Afflictions, or dig about us by forbearance and proſperities.

We know that he who Sows the good Seed of thy Grace in an honeſt Heart with the Tears of true Remorſe (although the Enemy ſhould mingle Tares among the Wheat, yet) being a painful Labourer, ſhall Reap a good Crop at the Harveſt of the World, and that with Joy, and not with Grief; for godly Sorrow worketh Repentance unto Salvation, not to be repented of. Let us not therefore ſorrow, as do many, for Temporal loſſes, but rather let us rejoyce that thou poureſt down plentifully of thy Grace upon us, which is better than abundance of Corn and Wine. And ſo even when we go forth, with *Peter*, weeping bitterly for our Sins, if we bear with us the precious Seeds of Adoption and Regeneration; and theſe abide with us, although we may lye down in the duſt of Death, or go out of the Land of the Living here, yet ſhall we come again with Boſoms full of Joy, and with Arms full of a *Jeſus* that went out before us bearing our Reproach, and who with Tears and ſtrong Cries pleaded for the handful that was given him out of the World, and ſhall come again like a happy Reaper, bringing Sheaves of Corn with him, that the people whom he hath laboured for, and united unto himſelf, may be crowned with Victory, Proſperity, and Glory, and compleated with Gladneſs with him for evermore. *Amen.*

THE

THE EIGHTH

Psalm of Degrees,

BEING

The CXXVII. PSALM,

Was compiled by Solomon, *as a Compendium of his* Ecclesiastes, *shewing the vanity (and therein the vexation) of all worldly Travel and Care without God's Blessing, in the principal instances of this Life's concernment, which are the building of our Houses by strength and safety, as in the first Verse; by Frugality and Wealth, as in the second Verse; and chiefly by Children and Heirs, to make our Habitations, Names, and Inheritances to remain for ever, as much as in us lieth, as in the third: And this I take to be the meaning here of building an House, as it is the work of the Master of a Family in Oeconomy, rather than that of the* Mathematician *in Architecture: And in this sense the Phrase is taken oft in Scripture; as we read, God gave the Midwives for their Faith, Hope, and Charity, Protection, Riches, and Progeny, to support their Families: So likewise, the promise of God's building* David's *House, is explained by giving him Issue, which should establing his Kingdom better than* Solomon *could do, notwithstanding all his Wisdom, Power, and number of Women; since we read but of one Son (and he weak and infirm) which that mighty Builder raised up to support the Royal State, Crown and Dignity of the House of* David.

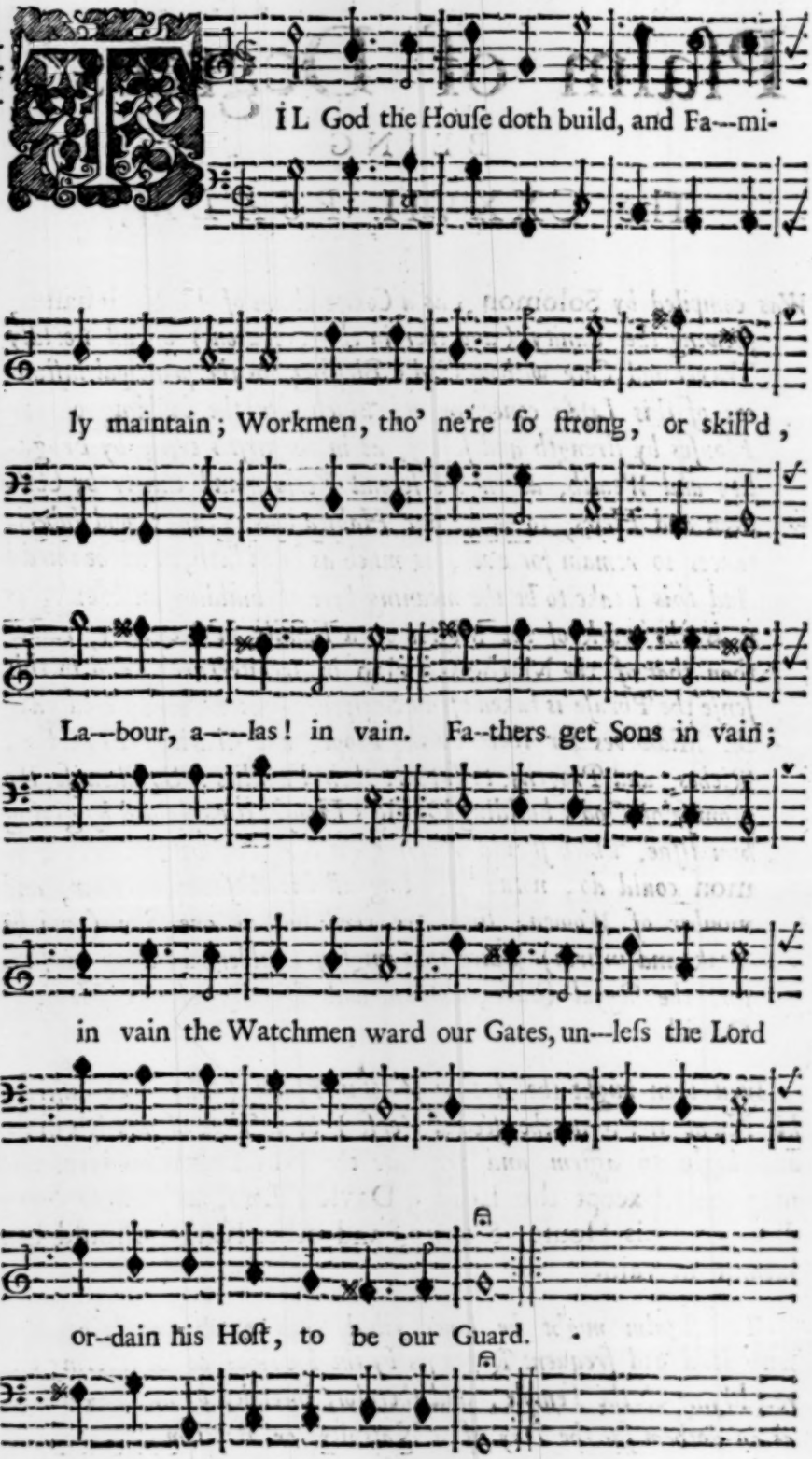
Exod. 1. 21.

1 Chron. 17. 10, 11.

Well then might the Author of this Psalm (who hath inserted his Name ידידיה *in the second Verse) be a Type of the* Messiah, *and begin to affirm and reiterate the* Nisi Dominus *here, and infer that,* Except the Lord (David's *Lord, as well as Son*) did build his House, *Solomon,* and other Kings, should but labour in vain.

This Psalm might be superscribed with לעבות, *as being sung with loud and frequent Responses by the* Levites, *at the erecting and re-edifying of the Temple, and therefore intended by me* ἀποκριθῆναι, *as an Anthem for the Day of a Nativity, or Baptism.*

For *Shrove-Tuesday*, or a Wedding.



In

In vain a Life we keep,
Riſe early, late take Reſt;
Fare hardly, loſe our loved Sleep,
'Till God our Stock hath bleſt.

For I take it with the 72 *Interp.*, when others take pains with care to provide for their Families, God's Beloved thrive better, and yet do not ſo much as loſe their ſleep, or reſt, in purſuit of thoſe enjoyments, which others inceſſantly toyl for. This ſhews the vanity of our Solicitude, as the other ſence (*viz.* ſo he gives) ſpeaks God's Bleſſing of honeſt Labour, whereby he brings Reſt, and makes both it, and what elſe got by Labour, pleaſant, according to *Eccleſ.* 5. 11.

But they, whom God hath bleſt,
Like *Job*, regain their Peace;
God gives his *Jedidiahs* Reſt,
And with their Reſt, Encreaſe.

Nempe Dilectis Domini, viz. Jedidiah's, *ſuch as* Solomon.

Look, ev'n our beſt Encreaſe,
Children come from the Lord;
Thoſe Fruits of th' Womb; which ſome may gueſs
Man's Work; are God's Reward.

Ruth 4. 13. *Gen.* 30. 2.

All Children are given as an Inheritance, paſſing from the Father of Heaven to us, not purchaſed by our own Ability; but the Wiſe and Good are more than *David*'s pleaſant and goodly Heritage; for they are alſo a Reward (as here) and a Crown, eſpecially ſuch as are born to us in our ſtronger and youthful Age, who may be grown up; and able to give advice and aſſiſtance, and ready at hand to help or adorn, as Arrows in the Quiver of an Archer; ſo that we may go in or out of the Gates of our Houſe, City, or Life, with honour and ſafety, and ſpeak either with Friends or Foes, ſtrong or great, the Judge or General.

Children both give, and Ward
A blow; for (though but young)
To Parents they 're a double Guard,
Like Weapons to the Strong.

Thoſe Shafts help againſt wrong,
Life againſt Death provide;
Like *Jonathan*'s, they home are flung
To ſhield our threaten'd ſide.

Happy the Man, whoſe ſide
Bears Quivers of ſuch Arms;
For whereſoe're his Cauſe is try'd,
He's quit of Shame and Harms.

Whether it be in public in the ſight of all, (as *Aben Ezra* conſtrues *in Portâ*) or whether it be in the place where the People aſſemble, where the Nobles meet, where the Thrones are ſet, the Prophets prophecy, the Right is pleaded, the Guards are kept, the Soldiers ſtand, and the Judges ſit, as they did formerly in the Gate. Vide *Ruth* 4. 1. 1 *King.* 22. 10. 2 *King.* 7. 20. *Judg.* 9. 52. &c.

Thus we, whom God hath Bleſt,
Like *Job*, regain our Peace;
Since God gives his Beloved Reſt,
And with our Reſt encreaſe.

Gloria Patri, *&c.*

To God the Father, Son,
And God the Holy-Ghoſt,
Be Glory; and let every one
Strive who ſhall praiſe God moſt.

HOSANNA.

CON.

CONTEMPLATIONS and COLLECTS
ON THE
Eighth *PSALM* of *DEGREES*,
BEING
The CXXVII. PSALM.

GRacious Father! who workeſt hitherto as thy Son alſo worketh, look upon us thy Workmanſhip, make us thy Building, who as lively Stones, well wrought and figured, would be built up a Spiritual Houſe unto thee: And we know, except thy Divine Wiſdom thus frame and raiſe us, bearing up the Pillars of our Strength, hewing out the Stones of our hard Hearts to be poliſhed Corners of thy Temple, we ſhall prove but ſorry Tabernacles, but fooliſh Builders, and Labourers in vain: For who amongſt us can ſay, that he hath made his Heart clean? Who can come to the Rock to lay a good Foundation, except it be given him from above? Or who can keep himſelf ſo clean, as that the foul and wicked Spirit touch him not, nor enter in again after he hath been caſt out of a Man, except thou, O Lord! who art ſtronger than the Enemy, doſt watch and defend the Houſe of the poor Soul? Thou muſt work all our Works in us, and for us, for without thee we can do nothing. O therefore! raiſe, ſtrengthen, ſtabliſh, and compleat us thou glorious *Solomon*, thou who muſt edifie us by thy Apoſtles and Teachers, and inſtruct us how to be Temples for thy holieſt Spirit, and the Heritage of the Lord for evermore.

We muſt acknowledge that our beſt Skill, and carefulleſt Actions, our Watchings and Faſtings, our Righteouſneſs and Charities, are as Stones which thou, O Maſter Builder! mighteſt refuſe, being fit for nothing but to debaſe and throw us down to Hell, affording us no prop or ſafe reliance upon them. 'Tis thou alone, O trueſt *Jedidiah!* that foundeſt thy beloved Church upon the Corner-Stone of Faith, which edifies with joy and peace, with reſt and firmneſs in believing. So build us up, we beſeech thee, and watch over our Souls, that we may not be found to have watch'd, or to have work'd, to have inſtructed our Hearts, to have cleanſed our Hands in vain, but to have done the Work, and compleated the Task which thou haſt appointed us to do, by edifying both our ſelves and others in our moſt holy Faith. We throw our ſelves, Lord *Jeſus*, on thy gentleſt Boſom of Compaſſions, to be regarded and inſtructed by thee, and truſt that we are not *Judas*'s whilſt we eat of thy Bread, and drink of thy Cup, but ſhall be unto thee Sons and Daughters, ſuch an Inheritance as may be the Crown of thy Rejoycing, the purchaſe of thy Labours, the proof of thy Power, the Arrows in thy Quiver, with which thou mayeſt triumphantly come to the Almighty, and ſay, *Behold me, and the Children which thou haſt given me.*

Let not thine Arms be full or weary, dear Lord, 'till thou haſt encloſed our Souls within them, and made us ſo the Children of thy ſtrength, as that we may be able to come with boldneſs to the Throne of Grace, and neither be affrighted when we meet with our Enemies in the Gate of Death, nor when we ſhall ſpeak with our Accuſer, and our Judge, at the great Tribunal of the laſt day.

From the various Proofs of thy tenderneſs over thy Flock, in giving them repoſe and comfort, and bleſt content, in the midſt of their hard fare, hard work, and harder want, O skilful Shepherd of our Souls, let us learn to caſt our Care upon thee for our protection and proviſion, for thy preſervation of our Perſons, and propagation of our Families; and if thou careſt for us, we need take no more care than *Abraham* did, for God will provide for us, for our Off-ſpring, for our chief Good, and for his Glory. The Lord ſhall build his *David* a Houſe, and he will be an exceeding great Reward (even above that of the Fruit of the Womb) unto his Friend *Abraham*, whoſe Children we are if we believe as he: *Lord, we believe, help our unbelief*, that we might not throw away our loved ſleep, much leſs our beſt beloved Souls, in carking after the things of this Life, whether they be Pleaſures, Profits, Power, Poſterity, Preferments, or vain Paſt-times; for what are theſe in reſpect of a Soul? But giving up our Souls, Eſtates, and Concernments, into the hands of a faithful Creator, who is able to keep them and us to the very uttermoſt, let us be preſerved not only in perfect Peace and Proſperity in this Life, but alſo in a happy and ſafe Repoſe even in Death it ſelf, when we expect to reſt from our Labours, and to ſleep in Jeſus. *Amen.*

THE

THE NINTH
Psalm of Degrees,
BEING
The CXXVIII. PSALM,

Is a Description of the Felicities of such Good Men, as fear the Lord, (that is, say the Rabbins) *who cease to do evil, and learn to do well; who walk in the ways of God, and are not only negatively good but positively; making their own hands minister to their Necessities, (as the Apostle did) knowing that he who will not labour shall not eat: But such as labour honestly, (either to obtain a lively-hood and subsistance here, or a better Life hereafter) shall find the fruit of their Pains to be Peace and Plenty: Not the Apples of* Sodom *or Clusters of* Gomorrah; *but those of Mercies Temporal, Spiritual, Eternal: Such as are here enumerated, from the* 2d. *Verse to the end, far better than by any other Poet.*

Amongst which Blessings, (as to this World) the greatest are esteemed, *Vitam quæ faciunt Beatiorem, &c. Martial. lib. 10. Epig. 47.*

1. *A Fruitful Meet Companion, neither barren in good Works, nor Off-spring: And therefore compared to a Vine; or because (saith* Kimchi*) she can live well and plentifully within Doors, and only desires that her Branches may go abroad: As a Vine (saith he) will grow and flourish though rooted within a House, so the spreading Limbes be carried into the Air.*

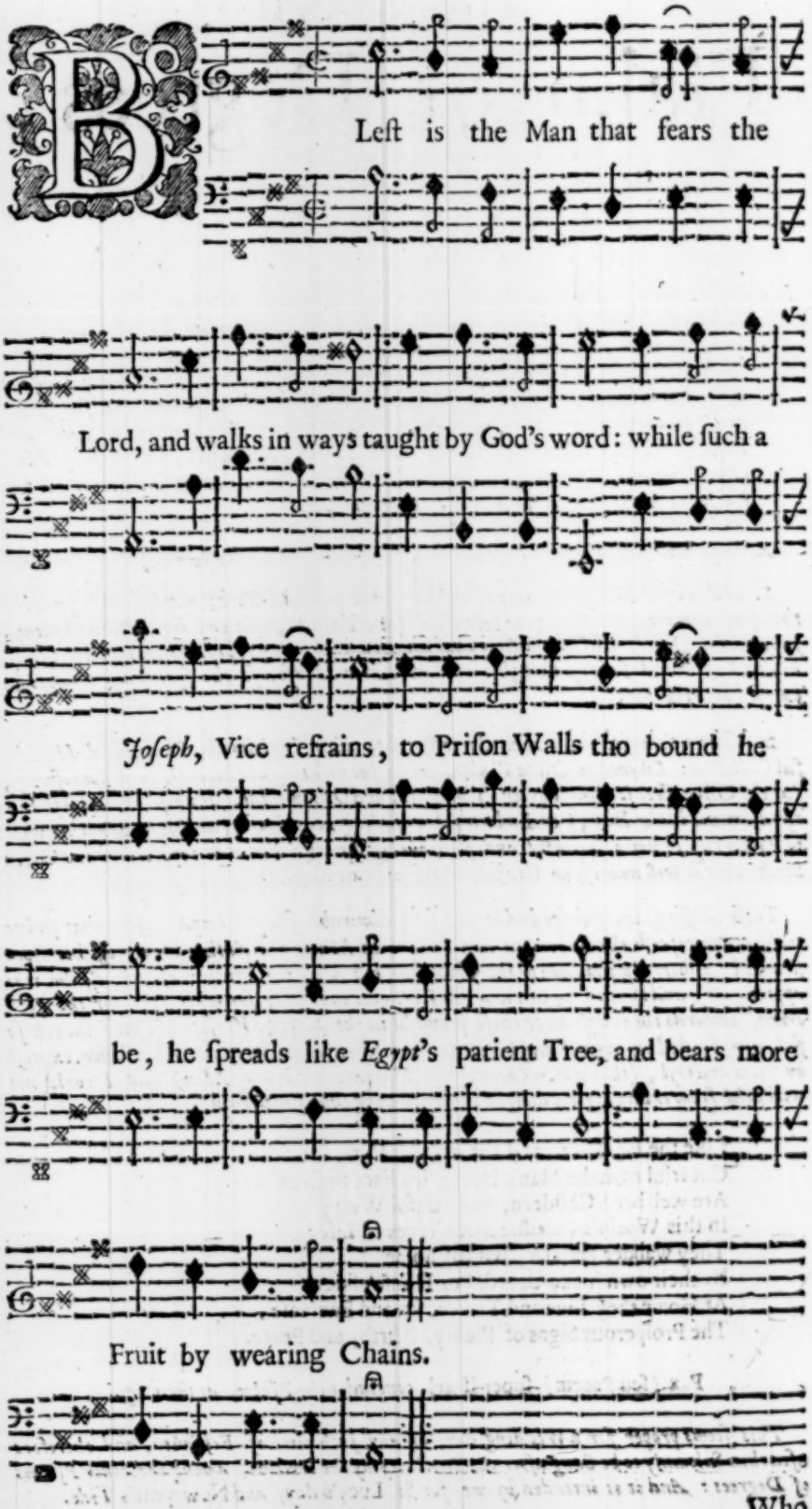
2. *Then a chearful Table decently replenisht, with Legitimate, Pious, and Healthful Children: Likened to* Olive *Plants, either because they are hopeful, and flourishing, (as the* Olive *Tree is always green;) or useful and Ornamental, (as those Trees are to Entertainments in the East;) or Emblems of unfading Happiness, (as* Olive *Branches were to Victors;) or not a shameful and spurious Off-spring: For it is reported of the* Olive *Stock, that it will nourish no Grafts, but of its own Kind.*

These Blessings being described by two such admirable sweet Comparisons, (that strive to chear and refresh the Laborious and Prosperous Man) the Author breaks off his Apostrophe by a short Epiphonema in the 5th *Ver. (but who the Author of this Psalm was appears not) and then in the* 6th *and* 7th *Ver. goes on to pray for other Joys for the good Man, towards the compleating those promis'd in the* 2. 3. 4. *Verses. Which indeed so fed, nay feasted my eager Thoughts with that most excellent Scripture Abundance, exprest by Corn and Oyl, (that which Chears and Honours God and Man) that I could not withhold from enlarging my delight in ruminating thus far upon it.* Judg. 9. 9, 13.

Like the fat *Olive*, and the fruitful *Vine*,
Chearful to make Man's Heart, his Face to shine,
Are well bred Children, and fruitful Wife;
In this World's Paradise those Trees of Life:
They wander not afar, but still abide
By their own lucky Boards, or House's side:
At Home they Live and Thrive, fix and Encrease,
The Prosperous Signs of Plenty, Mirth, and Peace.

Pax (seu Pacem) super Israel, *concludes the Psalm, as the* 125.

This seems proper for a Wedding day, or any such time of Festivity, and therefore used thus Solemnly to be Sung after the Captivity by the Levites, *among the other Psalms of Degrees: And it is intended by me for St.* Lucy's *day, and* New-year's *Tide.*


Left is the Man that fears the
Lord, and walks in ways taught by God's word: while ſuch a
Joſeph, Vice refrains, to Priſon Walls tho bound he
be, he ſpreads like Egypt's patient Tree, and bears more
Fruit by wearing Chains.
Who

Who e're thou art that fear'ſt the Lord,
Fearing to ſin in work or word,
Plenty, with Eaſe, ſhall crown thy Pain;
Thy Hands ſhall get Wealth that will laſt,
The Sweets of which thy Lips ſhall taſt,
Doubling, by reliſhing, thy Gain.

Thy Wife ſhall, like a fruitful Vine, *Ruth 4. 11, 12.*
Deck thy Houſe-ſide, as well as thine,
And ſee thine Off-ſpring ſhade thy Board;
As pleaſant Olive-Plants are ſet,
To grace and guard thee at thy Meat,
Thus art thou Bleſt that fear'ſt the Lord.

In Heav'n thrice happy ſhalt thou be,
As here below 'tis well with thee,
Thy Joys from *Sion* ſtill encreaſe;
Thine Age to three Deſcents ſhall ſee
Thine Iſſue fair, thy Nation free;
And (what is beſt) on *Iſrael* Peace.

As here below 'tis well with thee,
In Heav'n thrice happy ſhalt thou be,
From *Sion*'s ſhall thy Joys encreaſe;
Thou ſhalt out-live one Age, to ſee
Good on thy Land and Family,
And (which is beſt) on *Iſrael* Peace.

Gloria Patri, *&c.*

Glory be to the Father, Son,
And Holy-Ghoſt, the Three in One,
Whoſe Deity we ſhall adore;
Since ev'ry Perſon of the Three
For ever was, ſhall ever be,
And is, God Bleſſed evermore.

CONTEMPLATIONS and COLLECTS
ON THE
Ninth PSALM of DEGREES,
BEING
The CXXVIII. PSALM.

O Moſt glorious and gracious Lord God, who art fit to be feared, and worthy to be loved, grant that I may not only ſerve thee out of *filial* Reverence, and ſenſe of Duty, but alſo and chiefly out of moſt paſſionate Affection and Delight, walking in thy ways as well as learning them, and doing

thy Will as well as knowing it, from a principle of entire and true Love, and of full and abſolute Choice. Grant that whether I am born unto Trouble and Care, or to eat and reap the Fruit of others Pains, both by my own and others Labours, my Repoſe may be afterwards more ſweet and nouriſhing, and my Enjoyments more ſolid, as my Endeavours ſucceſsful, while I have Religion, though not Riches, and that which with *Content is great Gain*, notwithſtanding the ſhortneſs and loſs of worldly Treaſures.

If I partake of the true Vine, and of the travel of his Soul, who was full as God, and made full as Man, that of his fulneſs we might receive and feaſt for evermore, then how well ſhall it be with me here? How much better hereafter? Come what can come I ſhall have comfort enough in this World, and a Crown in the next: Nay, I ſhall be a Crown to my dear Bridegroom, a Glory to my Redeemer, as the wife Spouſe is to her Husband; for in this, good and true is the Word of the Lord which he hath ſpoken (not only in the Literal, but alſo in the Spiritual ſenſe) and ſo ſhall his Work be; as to the Head, ſo to the Members. He will make the Church *Chriſt*'s Wife, and ſhe ſhall be a Vine as well as he, and ſo great a Bearer, as that ſhe hall cover and adorn all the ſides of his Houſe, and bring him cluſters of *Eſhcol*, Grapes of *Sion*, Loads of Comfort and Satisfactions, Tokens of Plenty and Delight, for having trodden the Wine-Preſs alone.

And then, O beloved Husbandman! when thou ſhalt viſit this Vine, and behold the Off-ſpring which thou haſt brought her with tranſports of Joy and Contentation, O! then look upon me and mine, and ſee us grafted into the right Olive, though we be ſprung from that which is wild by nature, that we may grow up as Plants of thy own planting, and flouriſh round about thy Table: For this hath God promiſed unto thee, O Chriſt! and we beſeech thee to make it good unto us, by making us thy Children. O Lord! how ſhould we praiſe, honour, and ſerve thee? Were we, like *David*, ſuch Olive Trees as might be fixed in thy Houſe, and framed into more holy Uſes, to be farther inſtrumental to thy Glory? Behold a greater than *Solomon* is here to make us fit to attend thy Oracles, and with the Cherubs to be near thy Mercy Seat. Dear God! prepare us for ſuch high places there, however thou cut and ſtrike us here, that we might be the better formed, and wrought out of the World's glory, for our own, into thine, even by the beauty of Holineſs, that New *Jeruſalem* that comes down from above. Then ſhall we admire the good of Sanctity, and wiſh the good of thy People all the days of our life, and rejoyce in the happineſs of thy Choſen all the days of Eternity: For as we are Bleſt in ſerving thee out of thy Houſe and Sanctuary, ſo we hope to be Bleſſed with thee in thy holy Hill of *Sion*, where we ſhall ſee the glorious Harveſt of all Ages, the eternal Happineſs of our Generations, and the never-fading Peace of thy choſen *Iſrael*. *AMEN.*

THE

THE TENTH

Pſalm of Degrees,

BEING

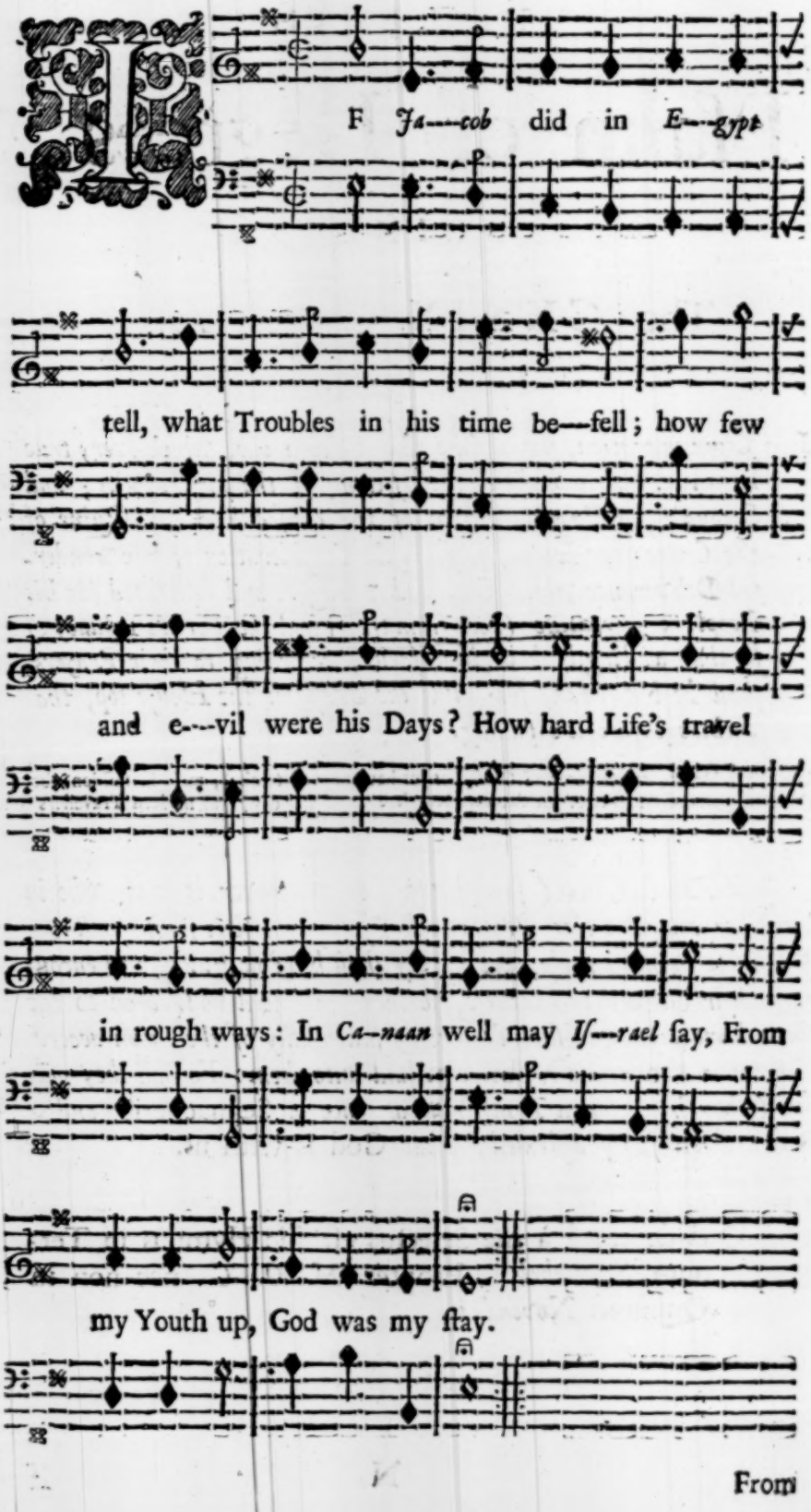
The CXXIX. PSALM,

Is a Commemoration, not unlike that Solemn one, which every true Iſraelite *was to make at the Offering of the Firſt-Fruits; and Secondly, a Prognoſtication of the curſed End and Ruine of the Church her Enemies, from the Conſideration of the wonderful Deliverance which God had wrought, and reiterated for his People a Juventute (both from theirs and the World's Infancy;) ſo that at length their Adverſaries, according to their Prayers, ſhall be but weak, few, like the Graſs on the Houſe top, that withers before it's pulling.* Deut. 26. 35, 36, 37.

πρὸ τοῦ ἐκταθῆναι, not growing up, there being formerly a Meter, or gatherer of Graſs (as we have now of Grain), moſt in faſhion about thoſe fertile Countries, where Graſs is of an exceſſive length even at this day, (as modern Travellers affirm.)

But Zion's *Foes (ſaith* Ezra, *or whoſoever it was, who in his Time compiled this Prophetical Pſalm and Prayer) ſhall one Day be ſo inconſiderable, that as they ſhall have no Eulogies to encourage their Growth or Harveſt, ſo they ſhall need no Weapon to cut them down; for they ſhall drop away ſhamefully of their own accord, without a* Dominus Vobiſcum *ſaid unto them: For all they may ſay (though not of a Truth) what once a* Sennacherib *and a* Rabſhakeh *falſly affirmed, That* God is with us. 1 Cor. 14. 25.

Quâ de causâ à me Selectus eſt hic Hymnus in Tertium *Septembris*. Propter *M. O. C.* nec non in Quintum *Novembris*.


IF Ja---cob did in E---gypt
tell, what Troubles in his time be---fell; how few
and e---vil were his Days? How hard Life's travel
in rough ways: In Ca--naan well may If---rael ſay, From
my Youth up, God was my ſtay.
From

From my Youth up I met with Foes, *Gen.* 28. 16, 17.
But to God's Houſe I 'ſcap'd from thoſe;
Many a time was I aſſail'd,
But I as many times prevail'd:

God broke my Cords which they did bind, *Exod.* 2. 24, 25.
And made them Captive, if not kind.

Long did they with deep Furrows wound, *Exod.* 5. 19.
And Plow my Back, as 'twere their Ground; *Mark* 15. 15.
But the good Husbandman now cracks
The Ploughman's Whip on their own Backs: *John* 15. 1.

The Righteous Lord ſtays not too long 1 *Cor.* 10. 13.
From reſc'uing his who ſuffer wrong.

Therefore ſhall *Zion*'s Enemy
Like Fools wax faint, like Cowards fly; *2 Sam.* 3. 33. *Pſal.* 73. 6.
Whom Pride doth cloath, Shame ſhall confound, *Prov.* 16. 18.
As Corn that grows in no good Ground: *Mat.* 13. 5.

But ſtands (with Kings) on the Houſe-Top, *2 Sam.* 11. 4.
Where comes a Blaſt, and that's its Crop. *Dan.* 4. 30, 31.

Its Crop doth rot before 'tis ripe,
Nor can it fill the Reapers gripe,
Nor joy his Heart: For (what is worſe)
It bears no Burthen, but a Curſe.

'Tis no Man's comfort, no Man's care;
No Man for ſuch bids one ſhort Pray'r.

None in God's Name give ſuch good ſpeed,
As *Boaz* to his Harveſt did:

[Gloria Patri.]

But we to God will Glory give,
Who, with the Son, and Spirit, doth live:

God Reigns, and ſhall, as heretofore;
Bleſs'd be his Name for evermore.

CON-

CONTEMPLATIONS and COLLECTS
ON THE
Tenth PSALM of DEGREES,
BEING
The CXXIX. PSALM.

O Dearest *Jesu!* let me behold thee as an *Israelite* indeed, in whom *there was no guile*, and yet how many a time, even from *Herod*'s persecution of thee in thy Youth, wert thou afflicted. Thou didst grow up as a Stem out of a dry Ground, very poorly and despicably in the Eyes of the vain proud World, who looked for another appearance and attendance than thou, O King of Glory! didst affect on Earth, and therefore wert thou rejected as a Man of Sadness. And well mightest thou be acquainted with much Grief, when thou didst bear our greatest Sins, even those whereby we did set thee at nought, (as did *Herod* and his Soldiers) and even sought the holy Child, the First-born of Grace, in our Hearts to take away its Life.

O Lord! we must confess how many a time, too often, we have betrayed and exposed thy Name and Body, thy Word and Members, to Shame and Reproach, to Indignities and Sufferings: We have smitten and pierced them through with many Sorrows; we have knotted the Whip, and lengthen'd out tht Rods to plough thy Back, (as the *Jews* did by their lashing Taunts when thou wert dying on the Cross) only to non-plus thy Love and patience if it were possible: But the Lord is Righteous, and the Lord is Merciful, and therefore he hath cut asunder the Cords of the Wicked, and by his Righteousness shall justifie many, as also confound all such as have evil will towards his *Zion*. Grant therefore, dear Lord! that we may not prove such a Crop as grows upon the House, or among the Stones, which withereth as soon as it is put forth. But as from our Childoood, we have been acquainted graciously with thy Mind and Gospel, so grant that we may grow up in Grace, and in the knowledge of a Saviour, and have the Blessing of Almighty God from the very Ground of our Hearts, to the last Harvest of our Lives, and be able to bless many others, as *Boaz* did, in the Name of thee,

Our Father, &c.

TO thee, dear God! be all the Dominion, the Power and Glory of my Being, for thou hast prepared it from the fury of my Adversaries ever since the first motions of that evil Figment in my Heart, which hath broke out often into evil Concupiscences, and endeavoured to plough with my Heifer, to plot with my naughty Flesh, to bind and to deliver me a Prisoner unto Satan; but my Lusts have not led me Captive, nor plough'd upon my Back as they conspired to

do, for thou, O Lord moſt juſt and holy! wouldeſt not ſuffer them to Tyrannize or Triumph too long over me, but haſt broke thoſe Bands of Wickedneſs, and caſt their Cords from me, that I might be thy Servant, and you the Lord my Righteouſneſs: So that I truſt they ſhall be confounded that contend with thee for my Soul, and I ſhall not be aſhamed while I wait on thee, though my Fleſh be as Graſs that withers away. Thou art my Strength, O Lord, and my Portion for ever, who wilt, I truſt, give a Bleſſing to my Seed, to my Harveſt, to my Houſe, to my Endeavours and Encreaſe, that my Work and thine may proſper in my hand, and bring fulneſs of Joy and Satisfaction to my Breaſt, while all the vain Thoughts, and viler Suggeſtions of my Heart, I deſire ſo to hate, as to wiſh (like the Graſs upon the Houſe tops withered and faded away) that they may never grow up to a Crop, leſt (ſowing the Wind) I Reap the Whirlwind, and have my Recompence in vanity (according to my delight or truſt,) and come to nothing before my time. But, O Lord! I wait on thee for a Bleſſing in this my day, and for thine Eternity, that I may be like a Field whom God hath enriched; if he be not on my ſide, I cannot proſper, and I know, him whom thou bleſſeſt is Bleſſed: *Bleſs me therefore, even me, O!*

Our Father, &c.

THE

THE ELEVENTH

Pſalm of Degrees,

BEING

The CXXX. PSALM.

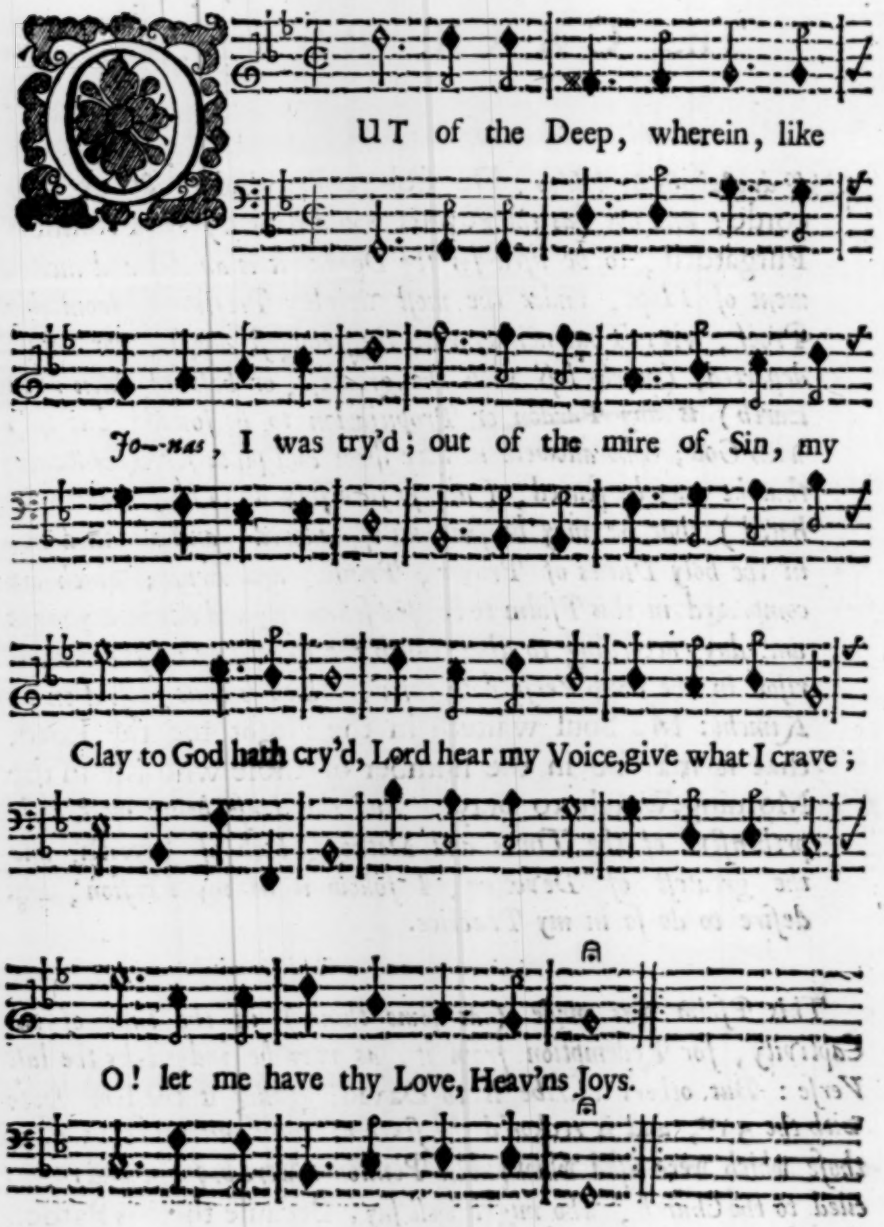
Ὠδὴ τῶν ἀναβαθμῶν ἐκ βαθέων; De dolore Profundo, & ex imo corde; *and not (as the* Papiſts *would have it)* De Profundis Purgatorii, *to be uſed for the Dead: It is an Act and incitement of Hope, under the moſt weighty Preſſures, from this Proof,* viz. *That neither with the ſtrongeſt Angels, nor Saints departed, (much leſs with the greateſt, or beſt of Men upon Earth) is any Pardon or Propitiation to be found, but only with God; who alloweth us here ſpace and place for Repentance, that he may be feared, (not ſo ſlaviſhly as to be fled from, or hated) that he may be ſued unto, adored, and attended on, in the holy Duties of Prayer, Praiſe, and Truſt; which are comprized in this Pſalm to be uſed ſedulouſly and conſtantly night and day, according to that which the Repetition of the compariſon in the ſixth Verſe doth infer, which is thus gloſs'd on by Kimchi:* My Soul waiteth in the Night for the Lord, that it may be in the number of thoſe who riſe in the Morning-Watch to pray. *And this ſenſe being moſt comprehenſive of the Times and Method, both of* Jewiſh, *and the greateſt of Devotion, I follow it in my Verſion, and deſire to do ſo in my Practice.*

This Pſalm was made (as ſome think) in the time of the Captivity, for Redemption from it, as may be judged by the laſt Verſe: But others aſcribe it to David, *giving it the ſame Date with the* 51st, *and is reckon'd the ſixth of the Penitentials, i. e. of thoſe which were uſed when publick Penitents were brought and reconciled to the Church, who might well ſay,* Becauſe there is Pardon (*as ſaith the Text*) or Propitiation (*as the* 72d) with thee,

EX BIBL. UNIV. EDINBURGEN

O Lord, therefore ſhalt thou be feared, *i. e.* obeyed; ἵνεκα τῦ νόμυ, *not* ὀνόματός συ, *becauſe the mildneſs of his Laws, and meekneſs of his Dealings, were ſtrong Motives for Repentance.*

Anthema Hocce à me uſitatum eſt, ut primò factum, in Secundum *Octobris.*



Too

Too oft we chuſe falſe Joys;
And ſhould'ſt thou be ſevere
To chaſten our ill Choice,
What Man his Ills can bear?

But we have prov'd, Pardon's with thee;
That thou may'ſt be Both fear'd and lov'd.

I'le fear, leſt thou art lov'd
Too little; and I'le flee
(When Fear my Heart hath mov'd)
Unto thy Sanctuary:

Early and late There waits the Lord,
Grace to afford; Therefore I'le wait.

My Soul on high ſhall wait,
(Like thoſe, who watch the riſe
Of Day) to Officiate
At Morning Sacrifice.

Nay, like the Guard; Who long 'till Light
Remove the Night, And them reward.

'Till *Jacob*'s Star reward
Your Hopes, and on you riſe;
Wait *Iſr'el* on your Lord
With wakeful wiſhing Eyes.

Look 'till the Sun Of Righteouſneſs
Doth heal and bleſs, And brings God's Son.

O! ſhield ye with his Sun
God's People, truſt his Word;
Since full Salvation
Attends our gracious Lord:

There's Pity ſeen, And Pow'r in him,
Who will Redeem Us from all Sin.

Gloria Patri, &c.

Glory be to our King,
Who ſhall be, was, and is;
Loud Hallelujahs Sing
To God, the God of Peace.

The Lord of Hoſts, *The Three in One,*
The Father, Son, *And Holy-Ghoſt.*

AMEN.

CON-

CONTEMPLATIONS and COLLECTS
ON THE
Eleventh *PSALM* of *DEGREES*,
BEING
The CXXX. PSALM.

O Deareſt *Jeſu!* when I conſider thee, crying with ſtrong Cries to thy Father for me out of the depths of thine Agony, and of thy Sufferings, both in *Gethſemane*, and in *Golgotha*, how am I ſwallowed up in the Abyſſes, both of thy Paſſion and Compaſſion for us! Ah! what fathomleſs Depths indeed! O! what unmeaſurable Dimenſions, both of Grief and Goodneſs, are there for us to be immerſed in! and ſince they who are converſant among great Waters ſee the Wonders of the Lord, O! how may we behold theſe in the drops of thine Eyes, and of thy Wounds, in the Rivers of thy Tears, and of thy wonderful Sweat, in the Ocean of thy Love and Sorrows for Mankind! When thy Soul was heavy, and ſunk down even unto Death, and all the Cataracts of Shame and Fury paſſed over thy Head, O King of Righteouſneſs and Glory! yet out of the deep and horrible Pit of God's Wrath, into which thy condition was plunged for our ſakes, how didſt thou reach up thy very Sighs and Groans, thy Pains and Sadneſs, thy Prayers, and all thy Paſſions, unto Heaven it ſelf, to reach us thence a Medicine, and a Remedy, more certain Health, and a more happy Life, than the lifting up of the Serpent in the Wilderneſs ever brought to its beholders! I will therefore look unto thee, and be enlighten'd, even while thou ſeemeſt Eclipſed; I will ſtay my ſelf on the Tree of thy Croſs, and ſecure my ſelf under the Shadows of thy Crucifixion, when I am moſt caſt down or overwhelmed with the Seas of my Anxieties and Trials, for the Lord hath been deeply ſenſible of our Infirmities, and touched to the quick with humane Miſeries, that he might not be fled from, (as he was formerly, both while he ſtood on *Sinai*, and on *Golgotha*) but that he might be feared, and approached unto with Reverence, becauſe there is a Propitiation with him for us, there is an Attonement made by him our High-Prieſt: Therefore, O God! hear my Voice, though my Sins cry aloud for Vengeance; and thou mayſt be more ſtrict (than thou wert formerly under the more imperfect Light of Nature, or of the *Iriſh* Law) to mark the failings and ſtumblings of Mankind now in the lightſom day-time of the Goſpel; yet do thou, my Father, and my *Jeremiah.* Prince, pity me in the Dungeon of my Corruptions, and draw my Feet out of the Mire of my Luſts, out of the Clay of my earthly Mindedneſs, out of the Waters of my worldly Sorrows, and bring me to the deſired Shore of thy ſure Mercies in *Chriſt Jeſus*; ſet my feet on the Rock, and order my Goings, that my Foot-ſteps may not ſlip, but that I may walk in the Land of the Living unto the Land of

Promiſe; and when I go down to the bottom of the Mountains, and
Jonas. the Weeds are wrapt about my Head, and the Earth with her Bars encloſe me on every ſide, that then I may not be caſt out of thy ſight, nor into the Bonds of mine Iniquities, nor into the Belly of the loweſt Hell: O our Father! ſince thou haſt not left thy Son there, grant that my Life may be brought up from Corruption. I know Salvation is from thee alone, and with thee infinite abundance of Bowels of the tendereſt Compaſſions why thou ſhouldeſt be reverenced and repaired unto, there is a *Jeſus* in thy Boſom to redeem from all Sins, from Dangers, Enemies, and Troubles, and to repreſent us cover'd with his Righteouſneſs; otherwiſe ſhouldeſt thou view us in our Original Nakedneſs, or actual Filthineſs, we could not ſtand before thee in Judgment. But ſince there is Forgiveneſs with thee, O God! there is cauſe enough why we ſhould fly unto thee, truſt in thee, wait on thee, and watch for thee, more than they who watch for the Morning, for if Light be ſo grateful to thoſe who walk in Darkneſs, how amiable is thy Countenance to us in the gloomineſs of thy preſent State? And how much more lovely will it be when we lie down in the Night of Death, that *the Day-ſpring from on high* may viſit us, and bring the joyful Morning of a Reſurrection, both from Sin and the Grave? O! do thou make haſt my beloved Saviour, and be *as a Roe, and a young*
Cant. 2. *Hart, on the Mountain of Spices:* Thou that art the Hart of the Morning, who out of the midſt of thy deepeſt Woes, and dying Pangs, didſt cry unto God for us, do thou ſend us timely help, for we would ſeek thee early in the prime of our Age, (haſtening from the very dawn of our Lives to prevent the Night-Watches, and like thy Spouſe or beloved *Mary*) to ſee the Sun of Righteouſneſs riſen on the Earth before we get to our *Zoar*.

O! that our Prayers might aſcend like Incenſe by the meritorious lifting up of thy Body for us! Dear Lord! impute no Guilt to us, but cleanſe us from all, that we may be bleſſed, and holy, and happy, as we beg to be, for thy own ſake, O gracious Saviour! to whom be Glory, *&c.*

THE

THE TWELFTH

Pſalm of Degrees,

BEING

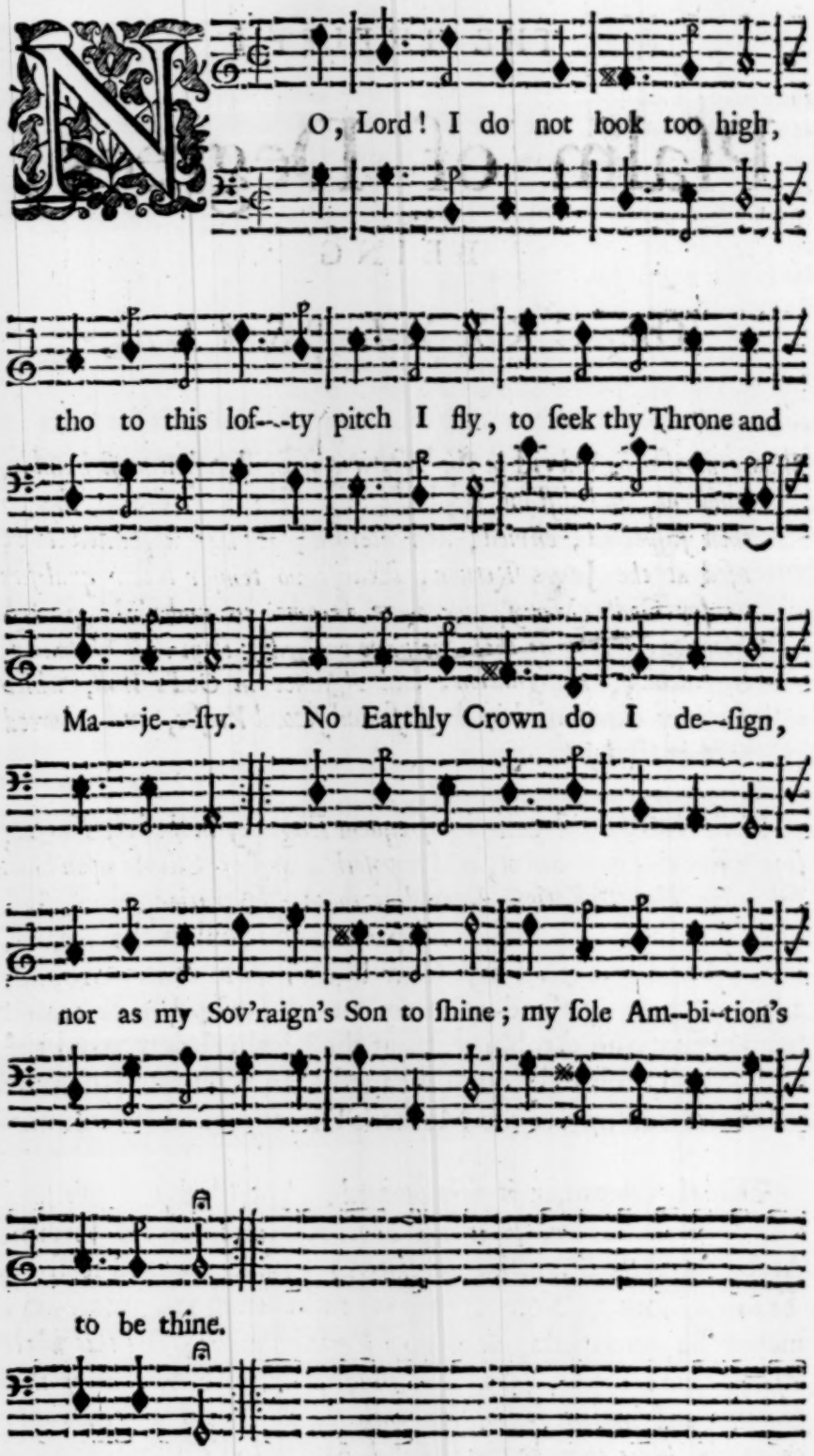
The CXXXI. PSALM;

Was compoſed by David *in the life-time of* Saul, *when moſt humble, innocent, and diſtant from the Succeſſion to the Crown, though then ſuſpected, envied, and accuſed: It was appointed to be uſed at the* Jews *Return, becauſe no temper better qualifies us for God's Mercy, nor more becomes us under the greateſt Mercies, (ſuch as thoſe we have enjoyed) than that Humility, Self-denial, Reſignation, and Affiance in God's Will, which are here exemplified in the firſt and ſecond Verſes, and exhorted unto in the laſt.*

While the Pſalmiſt with that frequent Elegancy in the holy Tongue, ſuppreſſeth the Imprecation, and impoſeth a kind of Silence upon himſelf after his Atteſtation, proceeding to an Aſſeveration, Εἰ μὴ, If I have not, *&c. viz.* ſtill'd and pacifi'd my Soul as the Waves, levell'd and ſmooth'd my Brow like the face of the Ground, and have put my Hand upon my Mouth; *viz.* I have ceaſed from crying and throbbing, as at the Mother's command the Child doth, who although weaned, can without Sollicitude yield and conform to the Mother's Direction and Proviſion.

Thus the Compariſon is fitly ſquared, As a Child is in quiet and order with its Mother, ſo is my Soul with me: (As the Jewiſh, Arab. *notes the Repetition to import)* I have weaned it from Tranſgreſſions: Non arrogavi mihi magna, mirabilia, inconceſſa, inhoneſta, *as the firſt Verſe intimates; and this whole Pſalm, ſaith* Grotius, *ſavours much of a Goſpel Spirit, as of that gracious and modeſt Diſpoſition with which* David *was endowed; eminently, ſo as to make him be ſtiled,* After God's own Heart.

For *Innocents* day.



(Like

(Like *Bethſhemites*) I dare not pry
In things for me too Great, too High;
My Heart is humble as mine Eye.

But the proud Foe my Heart miſtook,
Whilſt I his Frowns did fairly brook,
Without returning one Ill look.

I ſoon lay quiet, to control
The froward Paſſions, that did roll
Like Waves, about to move my Soul.

My Soul is huſh't; like a wean'd Child,
That from the Mother's ſight exil'd,
To any thing's ſtrait reconcil'd:

And ſurely I my ſelf behave
Like a wiſe Man, while thus I crave
Like a weak Child, what I would have.

May *Iſr'el* do, as I have done,
(To all things here indiff'rent grown)
Truſt always —— But in *God alone.*

May *Iſr'el* do, as we, *&c.*

Gloria Patri, *&c.*

Give Glory, Praiſe, Dominion,
To God the Father, with the Son,
And Spirit, thrice Bleſs'd Three in One.

Sicut erat in Principio, *&c.*

Now let us all the Lord adore,
Who is the ſame as heretofore,
And ſhall be King for evermore.

HOSANNA.

Another VERSION of

Pſalm CXXXI.

[*To be ſung as Mr.* George Sandys *Paraphraſe*, Pſal. 1.]

2 *Sam.* 6. 21, 22. *Acts* 13. 22.

LORD, I'le prelude to my Lord's humbleſt part;
That I may be the Man *after thine Heart*;
I hate proud Looks, and glance not up an Eye
At things too hard, too hidden, or too high:
But as a Child, whom its kind Mother weans,
(Loving the Breaſt) yet on her Boſom leans,
I hold me at thy Hand; nor once repine,
But quietly repoſe, receive, reſign:
Wiſhing our *Iſr'el* thus may truſt God ſtill,
And frame their State according to thy Will.

CON-

CONTEMPLATIONS and COLLECTS
ON THE
Twelfth *PSALM* of *DEGREES*,
BEING
The CXXXI. PSALM.

O Thou Son of *David!* of whom we ought to learn to be *Meek and Lowly*, let us see what kind of Disciples we are by regarding our dear Master, and find what Proficients in thy School by minding the Copy thou hast set us: There appeared not the least glance of Pride, Arrogance, or Self-love, in thy Behaviour; there was not the least Root of Bitterness in thy Breast, for thou camest to Attone the first Sin of our first Parents; and so for all thou wert exalted far above all that are here called Gods, yet thy Spirit was not haughty (as *Lucifer*'s,) nor thine Eyes lift up to the forbidden Fruit. Thou wert willing to be ignorant (as Man) of those things which did not befit Men to pry nicely into, that thou mightest stoop to the weaknesses of thy Body the Church, and comply more absolutely with the divine Will, and Compassionate more sensibly the Infirmities or Ignorances of Mankind. O most gracious condescending *Jesus!* how were thy Delights among the Children of Men! while thou didst not behave thy self like a *Simon Magus*, like an Impostor that would be admired for some God below; but, like thy Servant *Moses*, didst vail thy self, that thou mightest be conversed withall, and didst not walk too much obscured by thine own Lustre and Transcendency, but didst leave the Doctors and Learned *Jews* to go down with thy humble Mother into *Galilee*, and to be subject unto her as a weaned Child. And though thou wouldest not exercise thy self in things too high for thee, yet, O! how low wouldest thou appear in thy Employments? How plain in thy Countenance? how easie and affable in thy Conversation? that Publicans and Sinners, and little Children, might come unto thee, and hear thy excellent Discourses, and taste thy miraculous Provisions, while thou wentest about doing good, and telling Men that they should follow thy steps in being meek, humble, quiet, and contented, doing Good, readily suffering Evil patiently as dear Children. *Mark* 13. 32.

Lord! How then should we abhor our selves, when we either think of thee, or of our selves! How unlike are we become to thee, if we claim any Kindred with thee! For do we not still continue, like *Leviathan*, among the Sons of Pride? Do we seem little in our own Eyes, as thy Servant *David* did, when thou didst make him a great King? Or rather do we not lift up our Wills and Understandings, and walk with a stiff Neck of Perverseness in opposition to thee, as it were, aiming even at Heaven it self, like the Tail of the old Serpent? So far are we from receiving the Kingdom of Heaven like little Children!

But, O! when then ſhall it once be that we ſhall not be High-minded, but fear, and love, and own thee to be Lord over us? Then ſhall we not raſhly venture with *Uzzal* to meddle with thoſe things which are unmeet for us, or forbidden to us; but we ſhall be weaned from our Mother Earth, from the love of this dirty World, and from loving its foul Inclinations; and we ſhall caſt our Cares and Affairs on thee, renouncing all Self-Truſts or Conceits, to level the face of our Souls before the feet of the holy *Jeſus*; that when thou comeſt, O moſt holy Spirit! to *prepare the way of the Lord* in us, he may find no Rock nor Mountain, nothing too hard or haughty in us, nothing untractable or inacceſſible to obſtruct or oppoſe his Progreſs. But, O! let the too mighty Elevations of my vain Thoughts be brought down, and the crooked ways of my Heart be made ſtrait, and the rough ways of my Condition be made ſmooth, that my Soul may be ſtill quiet with me, and ſtill'd and quietted by thee. Rebuke the tempeſtuous Motions of a froward Mind, that I may repoſe my ſelf ſweetly and ſafely on thy Promiſes, on thy Proviſions, and reſign my ſelf wholly to thy Inſpirations: And God grant that all thine *Iſrael* may (like *Jacob*) wraſtle with Principalities and Powers, even in the higheſt and moſt heavenly Things; and though never ſo much in a Night of Cares and darkeſt perplexities, or to encounter with enraged Enemies, yet let them wait and hope on the Lord, and ſtay and ſtrengthen themſelves on their God (as *David* did at *Ziklag*,) for he is a ſure Reward, and a conſtant Reward, a Pillar of Fire, and a Pillar of a Cloud, a Sun, and a Shield, in whoſe Name we ought to truſt, denying our own Conjectures, Affections, and Deſires, rather than an abſolute Dependance on him for ever and ever. *AMEN.*

THE THIRTEENTH

Pſalm of Degrees,

BEING

The CXXXII. PSALM,

Is a Narration of David's *Devotion, and of God's Promiſes and Appointment; as to* David *and his Seed, and the ſetling of the Ark on* Sion; *which was a Type of the ſtability of Chriſt's Kingdom, and of the future Felicities of his Servants, in the Reign of the Son of* David, *(the* Meſſiah, *the Horn ſpoken of here in Verſe* 17, *as the* Rabbins *agree) which the Apoſtle proves,* Acts 2. 30.

Therefore it was ſolemnly uſed at the Rebuilding of Jeruſalem, *and moſt probably (as* Grotius *thinks) a compoſition of* Solomon's *at his raiſing of the Temple for the Honour of God, and the Place; containing in it part of* Solomon's *Prayer, part of God's Promiſe to the* Jews, *and to* David. 2 Chron. 6. 41, 42. Deut. 12. 11. 1 Chron. 17. 11, 12.

But Kimchi *and others think it made by* David, *at that very time, when the ſcituation of the future Temple was miraculouſly ſhewn unto him (as it is hinted in the word* Invenimus) *by the Sign from Heaven.* 1 Chron. 21. 26. 1 Chron. 22. 1.

For as David *was abſolutely forbidden the building of a Temple, ſo 'till the Prophet* Gad *came to him with a Divine Command,* That he ſhould build an Altar in the Threſhing-Floor of Araunah: *(For all his great deſire, like* Abraham's, *to ſee ſuch a glorious Day, and notwithſtanding his Devotion, like* Jacob, *to the Service of God) yet he knew not the place that God would chuſe, as his Heaven upon Earth, for his moſt eminent and* 1 Chron. 17. 12.

ſuitable Habitation: Therefore his Care and Concern chiefly reflecting on his Vows here made were the more conſiderable, and might well be ſtiled Afflictions, *worthy to be Commemorated as well as his former Perſecutions. His conſtant Humility, Meekneſs, pious Sollicitude, and Affection for God's Service, demonſtrated in* 2 Sam. 7. 2. *and* 1 Chron. 17. 16. *and all theſe ſenſes the word* Afflictions *will bear, as I have ſhewn in my Verſion.*

Hic verſus plurimum Hebræos fatigat. inquit clarius.

Where alſo I have endeavoured to be as clear as I could in the Expoſition of that dark place of the ſixth Verſe, which by ſome Commentators (like the Jewiſh Arab. *here) is render'd much more ſhady and obſcure; ſo that the Elegant* Caſtalio *was forced to confeſs, That he underſtood not the meaning of the Text,* viz. *Verſe* 6. *Therefore herein (as all along) by the help of the Critics, with the aſſiſtance of the Learned* Hammond *and* De Muys, *I ſtrive to ſum up briefly as much of the ſenſe as my Verſe and Knowledge will give me leave to do.*

Yet I cannot omit Buchanan's *Verſion of this hard Sentence, which is as ſingular, as his Paraphraſe elſewhere is excellent.*

Fama licet Patriæ multum promitteret oræ,
Inter ſaxa tamen Sylveſtribus obſita dumis:
Monſtravit Deus ipſe locum, Deus ipſe perenne
Hic Templum; Templique ſacris ſedem innuitaris.

Though Fame hath promis'd much to *Judah*'s Coaſt
By the Ark's ſtay, (whereof our Towns may boaſt;)
Yet God himſelf hath ſhown, and we have found
Old Prophecies, (which did at *Bethlem* ſound,
Fulfill'd on woody Hills. ——

—— where the Ark ſtood,
Or where it was to ſtand, high as a Wood.)

For the Woods of the Field, or the Fields of the Wood, may be taken as for the Houſe of Aminadab *in the Hill of* Kiriath-jarim, *which was a City in a woody place, from whence* David

and

and all Iſrael *fetch'd the Ark from the Houſe of* Obed-Edom: *So for the City of* Jeruſalem, *and eſpecially the Mount* Moriah, *which was a cloſe Covert in* Abraham's *time, witneſs the Ram caught in the Thicket; and was afterwards more adorned with Wood when the Temple was built thereon: This being frequently by the Prophets called* יער שדה, *the* Wood; *as* Bethlechem, *the place of Bread, is alſo called* Ephratah, *viz.* Fruitful.

It was the City of David, *where he might learn from his pious Anceſtors, that neither* Silo, *nor* Gibeon, *nor* Nob, *but* Moriah, (*which was a part of Mount* Sion, *and here by way of Eminency bears the name of the whole Hill*) *ſhould be the chief place of worſhipping the* Mighty God of Jacob.

God is ſo called here, becauſe he calls himſelf the Almighty, *when he named* Jacob, Iſrael; *and* Jacob *firſt calls God ſo, and is the firſt of all the Patriarchs who is mentioned to have vowed a Vow; as the moſt ancient* Rabbi Abahu *notes:* Non dicitur, vovit forti *Abraham*, aut forti *Iſaac*, ſed forti *Jacob*, quod primus omnium vovit *Jacob* votum dicendo, &c. Dicendo quid? Dicendo omnibus, ſeu docendo omnes, vovendum eſſe in Calamitatibus. Gen. 35. 10, 11. Gen. 49. 24. Gen. 28. 20.

But I think it a fine Dream of the Rabbins, *who ſay,* Jacob *is here mentioned, becauſe (in his ſleep) when he ſaw thoſe Degrees which reach'd Heaven, he had a Viſion of the Temple that* Solomon *built; and being amazed at the Majeſty thereof, ſpeaks of it, and not of* Bethel. Quam Terribilis eſt iſte Locus? erit Bethel; *i. e.* Domus Dei, ſeu Domus Orationis, (Dixit) Quandoquidem vidi hæc ipſo in loco ædificatum iri Templum. 2 Sam. 24. 16, 17.

And David (*as they ſay*) *made the Vow, mentioned in this Pſalm, when the Plague was ſtayed at the Threſhing-Floor of the* Jebuſite, *and notice given him where the Temple ſhould be built, (as I have noted before.)*

Thus much may ſuffice by way of Argument, becauſe I have wrote more in Annotations upon this Pſalm, it being the longeſt and moſt difficult of my undertaking: Therefore I would be excuſed by the more Critical and Learned Reader, if the pains I took

do neither please nor profit him in the full understanding, or explaining the sense hereof; because these Notes were not intended to nauseate the public with Crambes, but to inform those, who are of as low rank in knowledge as my self.

Having put the word Shechinah *in the Margin of my Verses, I was once asked, why I did so? Therefore I here give the reason, because I look on that Petition of the Psalmist in the tenth Verse,* Janus-*like, with two Faces, and most fit for* Solomon *to make, who built both the Temple, and a place, on purpose to worship towards the holiest of Holies, as if he had in this manner uttered his Mind.*

O! let me never prove so Idolatrous, as to turn away to other Gods, from this place of Worshipping towards thy holy Temple (toward the Shechinah, *the special place of thy Presence,) nor let me prove so rejected by thee, as in thine Anger to be cast out from before thee; but do thou impower me here to make thy Presence, and to meet with thy Favours in my Worship and Adoration of thee.*

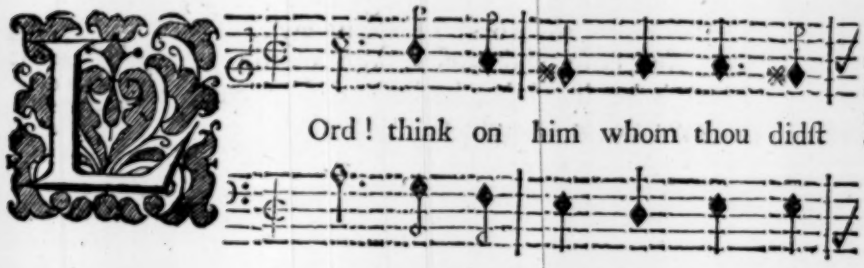
Then I have doubly render'd the last Verse, because of the fulness of the Word (Induam), *I'le cloath or put on, or throw on, as the* * Retiarii *did their Nets over the* Secutores, *i. e. publickly in the sight of all Men, by covering and overwhelming them to disgrace and destroy them.*

*Δικτυοβόλοι.

And this Induam *is put in opposition to the cloathing of such Men, who having Truth and Righteousness visibly about them, (as it were, their Rayment) shall be manifestly preserved and adorned thereby, as Judges by their Robes, through the over-ruling Providence and Tuition of the Almighty.*

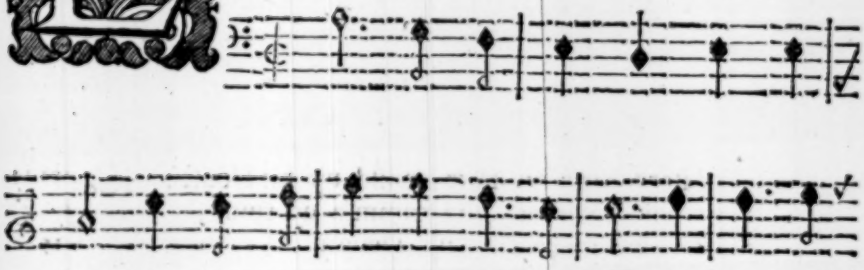
Vers. 9, 10.

Lord!

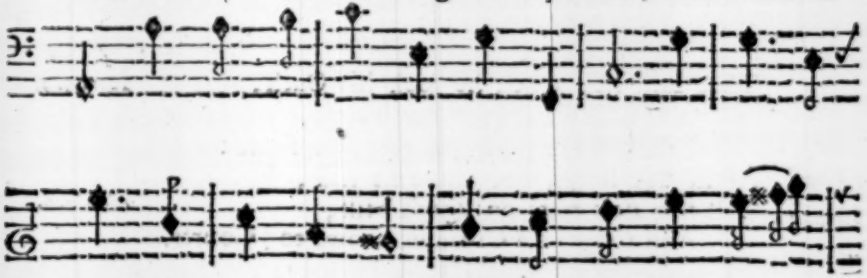


For *Chriſtmas* day, as it is appointed by the Church.

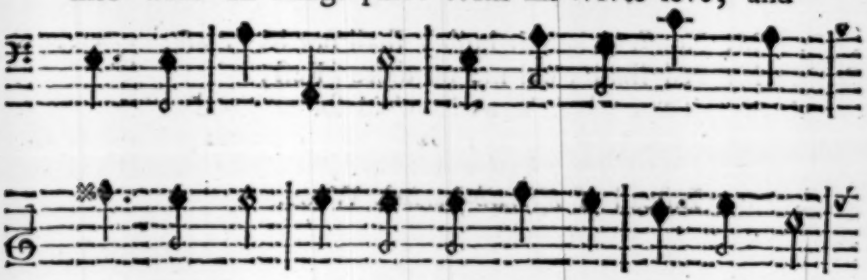
Ord! think on him whom thou didſt



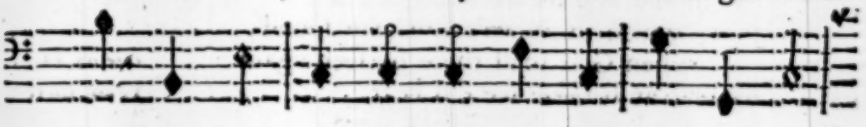
find, the Man ac--cor---ding to thy Mind; who could for

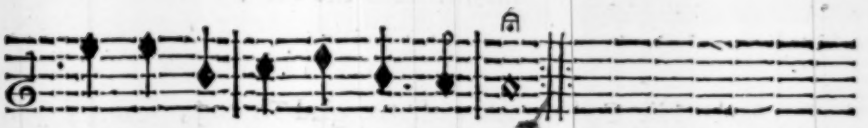


thee with all things part: With his Wives love, and



his own State, that on thy Ser--vice he might wait.





Remember *Da--vid*'s humble Heart.

Think on his Hand that brings thee Praiſe,
Strikes down thy Foes, ill Spirits lays,
And Gifts and Muſick doth afford: 1 Sam. 17.49 16.16
Though he did right, he had much wrong, 2 Sam. 6.19. 6.16. 6.21.
Ev'n while he brought thy Ark along:
Remember *David*'s Troubles, Lord.

Think on the King, and on his Care,
Who for thy Place did well prepare;
Lord Bleſs his Heir, build up his Houſe: 1 Chr. 22.3. 4.5. 28.14 5. 2. 15.1.
He would have ſet, and trimm'd up thine,
Lord! bleſs our acting his Deſign.
Remember *David*, and his Vows.

Thus ſaid he, when he took his Oath, 2 Sam. 5.9.
To *Jacob*'s God I plight my Troth,
Though I am ſafe in my new Forts:
I will not ſleep, nor there ſit ſtill,
'Till the Ark reſts on *Zion*'s Hill, 2 Sam. 7.2.
And from its * Curtains comes to † Courts.

* *Tabernacula.*

† *Uſus eſt numero multitudinis, ad plures Templi partes indicandas; nam in Templo (inquit* Kimchi) *erant Domus tres.*

My Houſe (though built) ſhall not be * Bleſt; 1 Sam. 19.15, 16.
My Bed ſhall yield me no more † Reſt,
Than when 'twas ſearched for no good:
'Till here (with ours) God's Seat is found, 1 Chron. 13. 5, 6.
Being with lofty Cedars crown'd,
Inſtead of *Kiriath-jearim*'s Wood.

* It ſhall not be Dedicated, and ſo not dwelt in 'till Conſecrated; as the *Jews* did ever ſome part of their Houſe for ſpecial Worſhip.

† *Tandem tam longè abeſt ut ego ſim dormiturus; ut ne oculis quidem victaturus ſim.*

For in the Woods we lately found 1 Sam. 7.1.
Joys, which to *Abram*'s Hill may ſound,
When God ſhall there be ſeen again: Gen. 22.13.
As firſt at *Bethlem* we did hear 1 Sam. 16.1.
How glorious all his Goings were, Mic. 5.2.
Up to the Mountains from the Plain.

And while God comes with the glad Throng, Cant. 2.8.
In ev'ry place we hear this Song, Rev. 14.1.
See, ſee, where our Beloved goes: Pſal. 114.4.
That he may ſtand on *Sion* ſtill,
Look how he leaps from Hill to Hill,
And makes us skip for joy, like Roes.

Come

John 2. 22. Come, let's to *Sion* march along
In order, (lest we Worship wrong)
Numb. 10. 33, 35, 36. After the Ark our Course is bent:
We'll worship with the solemn Cries,
Rise, Lord! unto thy Rest arise,
Rise to a Temple from a Tent.

1 *Chr.* 15. 27. The Train shall shout, and so will I,
The Choir shall raise their Voices high;
The Priests shall shew the Sanctity
Both of thy Person, and their Place,
2 *Chr.* 6. 12, 13. By being cloath'd with Righteousness:
And thine Anointed thou shalt bless,
Nor from thy * Presence turn his Face.

* Or *Favour*. See *Gregory*'s Notes on the word.

2 *Sam.* 6. 21. Oh! never turn from us thy Face,
For *David*'s sake, love *David*'s Race;
Do not his Stock (as *Saul*'s) disown:
Since, if his Sons thy Laws obey,
2 *Chr.* 9. 17. Thou, Lord, hast sworn his * Seed shall sway,
And here for ever have a Throne.

* *De fructu Ventris tui, quoniam uterus Uxoris cum omni suo fructu ad Maritum pertinet.*

2 *Sam.* 6. 12. 13. For here hath God his Favour shown,
And chose our Dwellings for his own;
He will not stay with *Edom* * still,
But his Provisions shall bless ours,
Since on the Rich he dainty's show'rs,
And can with Bread the Hungry fill.

* Neither with *Edom* whom he hated; nor *Obed Edom* whom he blessed.

2 *Chr.* 6. 41. Here will I sit, saith God, and Carve
To each poor Soul, that none may starve;
All Wants I will so far supply,
That a large Alb of Thankfulness
Shall be my Priest's perpetual Dress,
And Saints shall set their Joys on high.

Significare vult apertam & manifestam salutem quæ omnibus pateat, cum sacerdotes salute quasi veste circumdarentur, qui nunquam deerint gratiarum repetendarum Officio.

Victum eis (non viduam) benedicam.

Χήραν pro θήραν, as the 72 Interp. will render it, which properly signifies *Venison* (a dainty indeed;) but it implies more largely any *Victuals* or *Provisions*.

On high shall *David* see my Love,
As here in *Sion*; so above,
Like *Aaron*'s Rod, shall bud his * Horn:
† Glory's own Lamp lights up his Line,
And on his Head my Crown shall shine;
But on his Foes I'le || throw my Scorn.

† Ἁγίασμά μου, which mystically refers to Christ. *Psal.* 4. 2.

* His Royal Dignity, Power, and Off spring. 1 *King.* 11. 36.

|| *Haud secus ac Retiarii; ut supra in comment.*

Gloria Patri, &c.

Glory be to the Father, Son,
And Holy-Ghoſt, the Three in One,
Whom as one Being we adore;
Tho ev'ry Perſon of the Three
For ever was, ſhall ever be,
And is, God Bleſſed evermore.

AMEN.

CON-

CONTEMPLATIONS and COLLECTS
ON THE
Thirteenth PSALM of DEGREES,
BEING
The CXXXII. PSALM.

O Lord God! that thou mayeſt the more graciouſly conſider us and our Affairs, Remember our Lord *Jeſus* we beſeech thee, and all his Afflictions, all his Humblings, all his Troubles, his Cares, and Loves, and Paſſions for us: look how through the whole Volume of thy Book it is written of him, That he ſhould fulfill thy Will, O God! and therefore he begger'd himſelf ſo far as to be born of the Stock and Lineage of *David*, that he might perform the Promiſe he had made, not to fail his People, but to become their Righteouſneſs, and their Redemption; and ſo though *the Foxes had holes, and the Birds of the Air neſts, he would not have where to lay his Head:* Neither would he give ſleep to his Eyes, but would be walking, and watching, and praying, whole Nights together, that he might be doing good to us, for us, in us, and with us, that here again in this baſe Earth and World of ours, he might find out an Habitation for the Mighty God, and a place where his holy Dove might reſt. Grant then, O glorious Lord! that all his Labours and Deſires, his Endeavours and good Will concerning us may not be fruſtrated, but let us be built up a Spiritual Houſe upon him, and be bleſt in our Undertakings through him unto thy Glory; that as we have been directed, ſo we may go on (not ſtand ſtill) to ſee thy Salvation, and to worſhip thy Goodneſs, which doth ariſe with healing under its Wings for us, as a Hen, and as an Eagle, to cure, to carry, to ſecure and feed us, to make our Natures thy Abode, our Hearts thy Sanctuary, our Souls the reſting Place, both for thee, and the Ark of thy Strength; and all this, to what purpoſe? but for our Advantage, (not thine) that we might be a Choſen Generation, a Royal Prieſthood, cloathed with Chriſt's Righteouſneſs, and cover'd with thy Comelineſs, which inveſts us with all Peace and Joy through the Holy Ghoſt.

O therefore! let us lift up our Hearts with Love, and Praiſe, and Comfort, in believing, truſting, and begging, for thy Son's ſake, that neither our Faces may be turned from thee to go a Whoring after other things (that are not God, nor indeed good), nor let the face of thine Anointed be turned ſo away from us, as not to know us at the laſt Day.

No, bleſſed Lord! grant us ſuch an intereſt in our dear Redeemer, as that we may have a Title to thy Favour, and be able to put thee in mind how thou haſt ſworn, and wilt not fail unto thy well-beloved Son, that of the Fruit of his Body thou wilt ſet upon the Throne, and haſt promiſed to all true Believers (his Servants,) that if they keep thy Covenant, they and their Children ſhall Reign with thee for

ever, and find new cauſe of rejoycing in thee, who haſt choſen the Sons of Men for thy *Zion*, and deſired their enlarged Souls for thy reſtful Habitation, and chief Delight!

But when ſhall we come to this Joy unſpeakable, and full of Glory? When we have with patience waited on thy good pleaſure, and not fainted in our expectation of thy faithfulneſs, then for certain we ſhall ſee thee, abundantly bleſſing and rewarding the ſmall Proviſions made here to ſerve thee withall, and thou wilt ſatisfie ſuch as *hunger and thirſt* after thy Kingdom with the Bread of Life, and with the Wells of Salvation, and they ſhall be array'd like thy Prieſts with Holineſs, and ſhine like Lamps in thy Preſence for evermore. *Amen.*

HElp us, O Mighty God of *Jacob!* to ſing no Requiems to our Souls or Conditions here, 'till we have not only heard of thee with the hearing of the Ear, but hearkened unto thee with the attention of the Mind, and come unto thee with the obedience of the Will, finding out a place in our Affections and Underſtandings where thou mayeſt dwell, that thou mayeſt hereafter prepare a Manſion for us, even in thy Houſe, O Father!

And with us be mindful of all Degrees amongſt us, from *David* upon the Throne, to *Job* upon the Dunghill; be good unto them in all their Cares, Vows, Prayers, Devotions, and Afflictions, according to the multitude of thy moſt tender Mercies, and comfortable Promiſes: Let the King rejoyce in thy ſtrength, O Lord! and do thou make his Power to flouriſh, and his Righteouſneſs to bloſſom like the Rod of *Aaron*; ordain a luſtre of Honour and Happineſs for him and his Houſe for evermore; let not his Candle go out in obſcurity, nor quench the Light of *Iſrael*, but let his Enemies be inveloped with diſgrace and diſappointments, and cloath thy Prieſts, and our Church of *England*, with Honour, Proſperity, and perfect Redemption, that the Horn of *David* may bud amongſt us, and the Power of Godlineſs ſhoot forth every where in our Land, in the great City, in Princes Courts, and in thy Houſe and ours, ſo that thou mayeſt have Mercy on *Zion*, and repair the breaches of thy *Jeruſalem*, while ſhe that ſate Diſconſolate as a Widow may now be feaſted with Bread from Heaven, with the *Manna* of Divine Ordinances duly adminiſtred; ſo that no Soul amongſt us may go empty away, but that even he who gathers leaſt may have no lack. *Exod.* 16. 18.

Lord! thou canſt make thy holy Viands, like *David*'s Proviſion at the Paſſover, be dealt ſo plentifully to every one, as that none ſhall be unprovided for, or aſhamed, who depend like *Ruth* upon thy Bounty; but they who deſpiſe thee ſhall be wrapt up in Confuſion as in a Cloak.

Therefore let thy Servants joy in thy Salvation, and all our People know the Lord, acknowledging his Goodneſs and his Bounty that bleſſes the Abundance of the Rich, and fills the Hungry with good things, that both may have Bread enough, and neither want nor repine, but ſeek their Food of God, while he makes thoſe that depart wickedly from him to continue in ſhame and ſcarcity.

Ah! that we may ſtand in awe and not ſin, leſt we inherit the promotion of Fools, inſtead of the Kingdom and Crown of *David*; ſo provide for us, gracious Maſter, in every ſtate and condition, as may ſeem beſt to thy God-like Wiſdom, and prove moſt to thine Eternal Glory, if not to ours, O! *Our Father*, &c.

THE

THE FOURTEENTH

Pſalm of Degrees,

BEING

The CXXXIII. PSALM,

Was compoſed by David *(as ſome think) at his Coronation, after his eight years Civil War, to exhort the People to Love and Amity, according to the exhortation of the Apoſtle, for thoſe were the Graces which did moſt adorn his Life, both when a public and a private Perſon; and ſo this Pſalm, as the next, was fitted for the moſt Solemn Times of Worſhip, and the happy Return from Bondage and Captivity, becauſe it magnifies the pious Accord, Uniformity, and Bleſſed Communion of the Church of God in all Times.*

2 Sam. 5. 1 Chr. 1. 2 Pet. 1. 7. 1 Sam. 17. 29. 1 Sam. 18. 2 Sam. 1. 2 Sam. 3. 2 Sam. 10. & 9. & 18. &c.

It Celebrates the Excellencies of Love, both in and towards God and Man; it reflects much Joy from the Conſideration of the Myſtical Union between Chriſt and his Members, whom he owns as Brethren, who ſhall live, and live together alſo with him, though he is their High Prieſt, Rock, and Prince, according to the moſt apt Compariſons of the holy Oyl, and high-born Dew; which Similies, as well as the Subject, were ſo well calculated to the Time, when there was a Prince and an High Prieſt reſtored again to Iſrael, *that it is no wonder we find it placed among the Graduals.*

In Zorobabel, and Joſhua, Types of the Meſſiah.

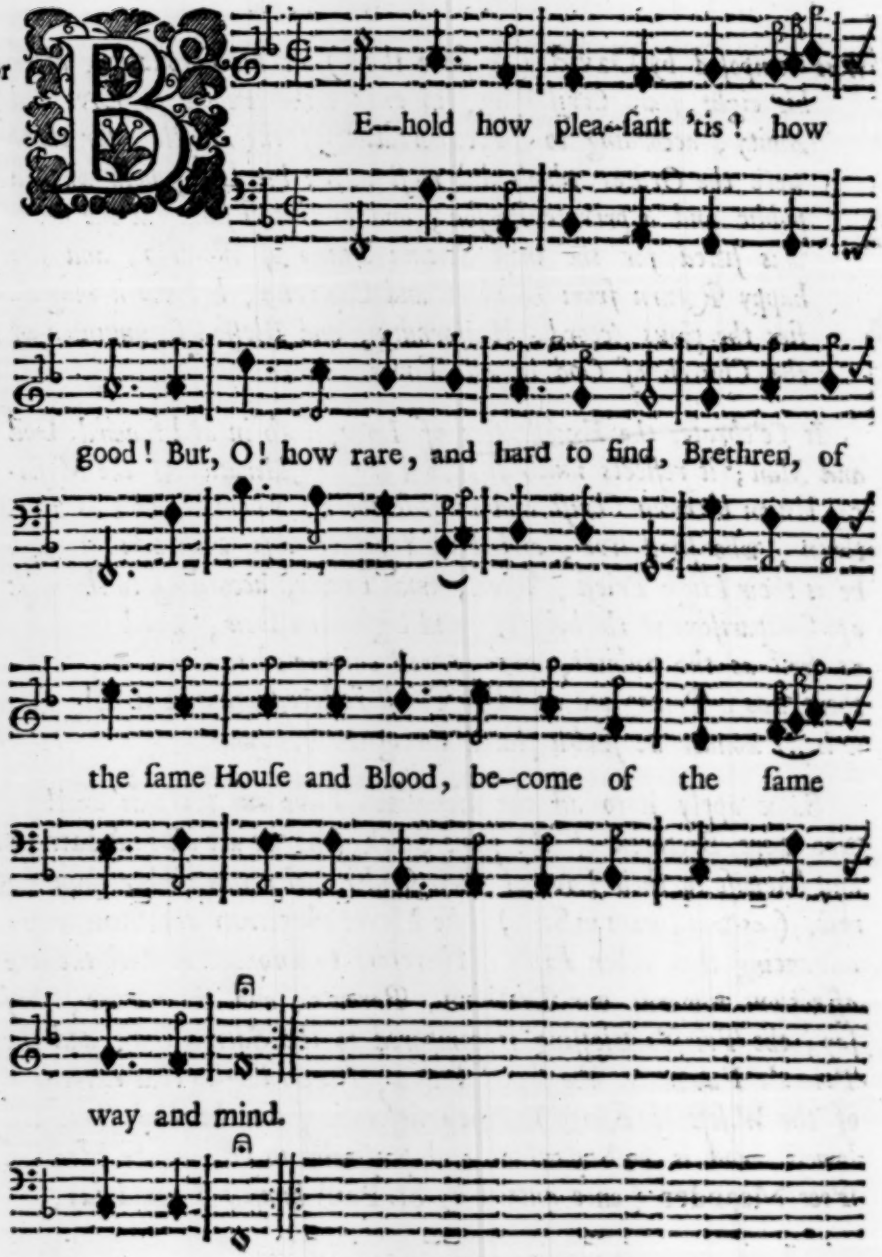
Some apply it to all the Iſraelites *Love one towards another, who were Brethren of the ſame Stock (as we are all in* Adam;*) and likewiſe to their Love of their Ruler, who was higher than the reſt, (as was ſhewn in* Saul*) like Mount* Hermon *and* Sion, *more advancing than other Hills: Therefore to animate us with the like affections towards our Brethren, Parents, and Superiours, they ſay, the Prieſt's Bleſſing is compared to the Sacred Oyl, and the Prince's Favour to the fruitful Dew, (according to that expreſſion of the Wiſeſt of Kings) which deſcends from the higheſt to the loweſt, and is both pleaſant and profitable to all; as the Heathen Poet* Meander *(once quoted by St.* Paul *himſelf) could ſay,*

Prov. 19. 12.

Ὡς ἡδὺ ἐν ἀδελφοῖσιν ὁμηγοίας ἔρως.

Some of the Rabbins *think it a particular Eulogy of the Concord and Conformity among the Prieſts in their Religious Exerciſes; and therefore mention is made of* Aaron *the* moſt Anointed *of the Lord (as he may be termed, rather than* chief Anointed,*) becauſe moſt Oyl was expended on him.*

For Saint *George's*, or *All-Saints* Day.



Let

Like *Sampſon*'s Honey, ſtrong and ſweet,
'Tis thus to ſee Men's Hearts and Hands,
As *Jonathan*'s and *David*'s meet,
Twiſting together in Love's Bands. *Judg.* 14. 14. 1 *Sam.* 18. 3.

When Prince and People ſo are one,
As that the Oyl, pour'd on his Head,
Down to the loweſt Limb doth run;
In Grace, and Peace, and Pardon ſpread. 2 *Sam.* 19. 39. 5. 3. 19. 23.

'Tis like the precious Ointment ſhed
Upon the High Prieſt's hallow'd Crown,
Which both perfum'd his Beard and Head,
And thence upon his Clothes fell down. *Levit.* 8. 12.

Thus have I ſeen Clouds big with Rain
Firſt give their Dews to all the Hills,
And then ſhow'r Wealth on the low Plain
As Friendſhip benefits diſtills.

On Friendſhip's Fleece God's Love brings down
Bleſſings, as numberleſs as Drops;
Which from Mount *Sion* deck the Town,
And cloath the Fields from *Hermon*'s Tops. *Judg.* 6. 38, 39. *Vide* Hammond.

As to the Vale, theſe Mountains are;
So to the Weak, the Potent prove
Uſeful and kind, though diſtant far;
Yet center'd, like the World, by Love.

For all our Comforts come from Love,
By Love, God gives the Happy Life;
That Bleſt below, and beſt above,
There without end, here without ſtrife.

Gloria Patri.

Glory to him who makes our Bliſs,
To the one God, in Perſons three;
As in beginning was, now is,
And ſhall be to Eternity.

AMEN.

CON-

CONTEMPLATIONS and COLLECTS
ON THE
Fourteenth *PSALM* of *DEGREES*,
BEING
The CXXXIII. PSALM.

O Bleſſed Father! who haſt made many of us of one Blood and Kind: O bleſſed Saviour! who haſt made us many of one Bread, and one Lump: O bleſſed Spirit! who art the Love, both of the Father, and of the Son, ſhed this abroad into all our Hearts abundantly; look upon us graciouſly, O thou only one, moſt loving and pitying Lord God! that we may look upon thee better (though it be but darkly at the beſt) in that Sea of Glaſs before the Throne, in that cleareſt mirror and reflection of thy favour to Mankind, to wit, in Chriſt incarnate, in whom God is moſt wonderfully, wiſely, and kindly ſeen to reconcile the World (what is that but Vileneſs, Vanity, and Vexation, Frailty, and a Curſe) unto himſelf, that Man might be far more able than he was by the Glaſſes and Laver of the Tabernacle, both to ſee his Spots and Pollutions to get clean from them, and that God might be conſider'd and admired not ſo much in the broken Glaſs of Nature, nor in the blotted Book of the Creature, (which ſhew us his power and greatneſs) as in the Face of a Redeemer, in the Teſtament of the holy *Jeſus*, which moſt plainly, and yet moſt gloriouſly ſpeaks thy Love and Goodneſs, and calls for ours; ſince if thou haſt ſo loved this naughty World, and us that help to make it worſe, how ought we to love thee, and alſo to love one another?

O how good, as well as how pleaſant, a thing it is to know *Chriſt* as our Head, and we our ſelves his Members! This is as ſweet and uſeful as Life it ſelf, to make our ſhort Lives here not tedious to our ſelves or others; nay, this is *Life Eternal*, becauſe Charity never fails: We ſhall have that Grace for all if we are *Chriſtians*, we ſhall keep it always if we are Saints, for it is Holineſs, and will be Happineſs; it is the Oyl that from our Head, from our everlaſting *Aaron*, falls down to the very Skirts of his Clothing, to revive and refreſh the loweſt and moſt humbled Sinner (if believing), and it is that Anointing from above which we muſt not want, eſpecially at the laſt Article of Life, in the greateſt extremities of Temptation, but we muſt carry it along with us into our Father's preſence; then ſhall we be in his ſight as a Field which the Lord hath bleſt, then will he ſmell the Odour of our elder Brother's Veſt upon us, and we ſhall inherit the Promiſes, and abide in his Love in the participation, and in the propagation thereof, Divine Love being the Dew of Heaven that cauſes the fruitfulneſs of the Earth; it makes us high and white like *Hermon*, pleaſant and ſafe as Mount *Sion*; it makes our Superiours, and the

great ones of the Earth, not to be Rocks of Offence to us, but to be rather, as the ſhadows of a Rock in a dry Land, needful Supports, convenient Sanctuaries and Refreſhments, and it cauſes God to command a Bleſſing on us from all degrees & People above us, and of conditions round about us. Therefore,

Dear Lord! help us to live in ſuch Concord and brotherly Kindneſs, as that we may be Bleſſed from all our Relations, from our Superiours, by having the Oyl of Spiritual Bleſſings, and the Dew of Temporal Favours beſtowed on us, Love and good Will from Equals, Prayers and good Wiſhes from Inferiours; being ſo careful and affectionate, both for thy Prieſts, and for our Princes, as that neither *Moſes* nor *Aaron* may be murmured at, but obeyed by us, and we may be protected and guided by their Hands in the Spirit and Practice of all true Love and Charity, for the honour of our Chriſtian Profeſſion, and for the glory of thy holieſt Name, O *Chriſt Jeſus* our Lord! who liveſt and reigneſt, *&c.*

THE

THE FIFTEENTH

Pſalm of Degrees,

BEING

The CXXXIV. PSALM,

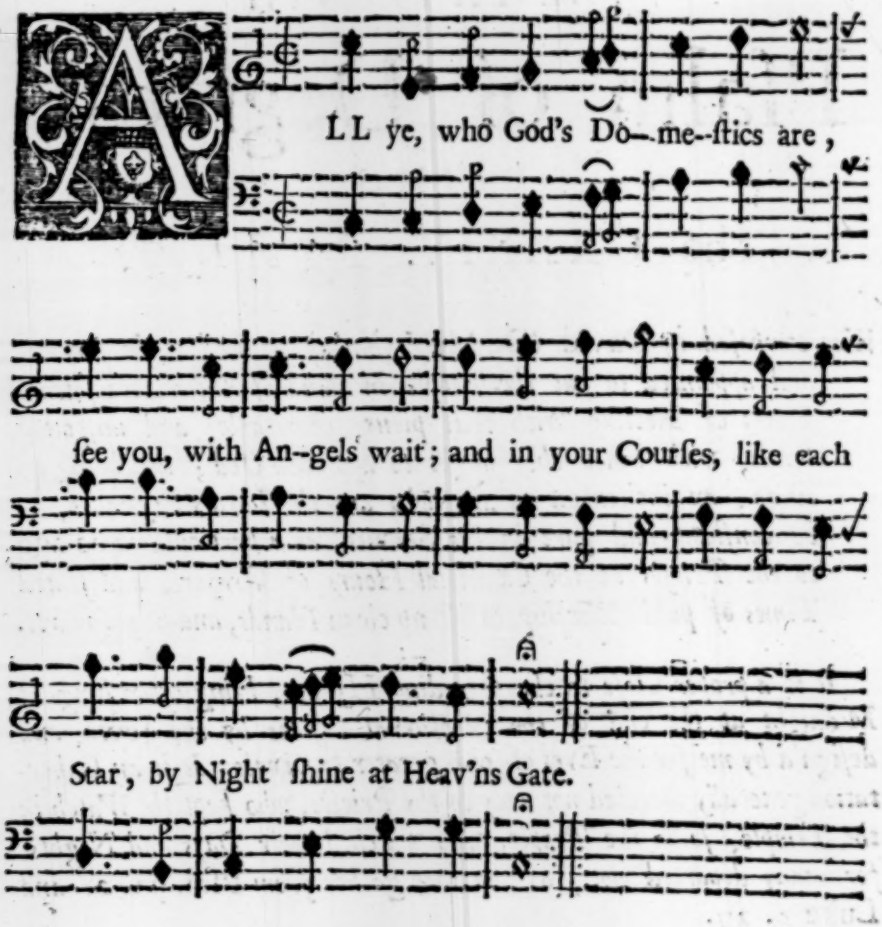
Was compoſed by David (De Muys *thinks*) *as well as the former; and appointed to put the People in mind of their more ſolemn Times of Meeting with that pious, charitable, and unſpotted Souls, with which they ought to approach God; this being an Euge, an incitement to all, who are the Lord's Servants, to be conſtant and pure in his Service, as a particular* hoc age *to the Prieſts at the Canonical Hours of Prayer, and ſtated Times of public Worſhip, to lift up clean Hands, and holy Hearts.*

It is a proper Cloſe to the preceding Hymns, being often ſung at Midnight at the end of the Nocturnal Offices by the Jews, *and deſign'd by me for the Eves of our greater Feſtivals: It is an Exhortation generally directed not only to the Prieſts, who kept the Watch in the Temple, ſo to the People, who watched their Days and Nights, for many departed not, as you may gather from* Pſal. 92. 2. *and* Luke 2. 37.

It ſeems to me moſt probable, that this Pſalm was compoſed by Ezra *the Prieſt, or ſome of his Time, not only becauſe it is the laſt of the Graduals, which were accommodated for the Return from Captivity, but becauſe it is Dramatic; chiefly concerning the Prieſts, who ſtand by night in the Houſe of the Lord; or as the 72d, in the Courts of the Houſe, which was not built in* David's *time; and therefore it is not ſo likely a compoſition of* David's, *but of* Ezra, *when the holy manner of Worſhipping God was reſtored,* Ezra 8. 6. *and the Prieſts ſet in their Courſes,* Verſ. 7.

In the firſt Verſe of this Pſalm I ſhould ſuppoſe the Choir joyning to the Muſic, and then the Chief Prieſt (for that Watch) giving the reſt Directions as in the ſecond Verſe, and they again in the third Verſe bleſſing him, (for it is Bleſs thee, *and not* yee) *though in my Verſion I uſe the Plural throughout.*

A *Nocturnis* for *Chriſtmas* Eve.



Look while ye ſtand, or kneel, or ſit,
Ye ſerve and bleſs the Lord;
Look that your Hands God's Altar fit,
And to his Praiſe accord.

Look ye be clean, for Holineſs
Becomes God's holy Place;
Watch well, and Pray, that Filthineſs
None of God's Works deface.

Then God, who made the World, and ſtays
On *Sion*, Grace ſhall ſend;
'Till he ſhall Bleſs, and we ſhall Praiſe,
From hence, World without end.

Among the *Jews* the Choir ſtood, the People kneeled, the High-Prieſt ſate, and the waſhings of their Hands and Feet (ſo frequent during the time of their officiating) were call'd *Sanctifications*.

Εἰς ἁγία, in the 72. is ſhort of the Original, though it means in holy Things, as well as Places, for it ſignifies *Holineſs* in the Abſtract (*Chriſt* typified by the Ark of the Covenant); and ſuch Holineſs in Men as could adapt them for the diſcharge of their Duty, which is hinted by the Apoſtle, 1 *Tim.* 2. 8. And this was ſignified by the *Jews* often waſhing their Hands and Feet before their Praying, which was ſtiled קדש *Sanctification*: *Ut alibi indigitavi.*

Gloria

Gloria Patri, &c.

To God the Father, God the Son,
And God the Holy-Ghoſt,
Be Glory giv'n, by ev'ry one
Who make the Lord their Boaſt.

AMEN.

Y CON-

CONTEMPLATIONS and COLLECTS ON THE Fifteenth *PSALM* of *DEGREES*, BEING The CXXXIV. PSALM.

O Thou that acceptest not the Persons of Princes, nor regardest the Rich more than the Poor, since they are all alike the Works of thy Hands! grant that we may not be such Fools as to forget thee in any time of our quiet, fulness, or repose, lest thou come at an Hour when thou art not look'd for by us, and find us unfit for thy Appearance, who canst trouble whole Nations even at Midnight (at a time when we least think of Disturbance or Remove), as we have great Examples in the People of *Israel*, *Egypt*, and *Assyria*; for there is not any Darkness (no not the shadows of Death) where the workers of Iniquity can hide themselves from thine Eyes, though all the Mountains of the World should cover them; thou beholdest all our Goings, though thy Foot-steps are too little regarded by us.

Therefore let us not think to do mischief or wrong like the Evil one, who sowed Tares while other Men slept; nor to commit Vio-
1 *King.* 3. 20. lence or Robbery; nor to Defraud or Deceive, like the *Harlot* at Midnight; but even at that Season be Chast, and Pious, and Charitable, like *Boaz*, denying our selves, and mastering our Concupiscences, and (like *Sampson* in *Gaza*) disappoint the malice of that implacable Adversary, who hunts after our Souls, and ceases not, like a Dog, to go about *seeking whom he may devour*.

Lord! deliver thou my Darling from his Power, as thou didst St. *Paul*, even at such a dismal time when I may seem in his very Jaws; then let my Soul escape and get away, and find a way to serve thee, (as that chosen Vessel did) who could Pray and sing Praises unto thee even at Midnight; so let us endeavour to worship the Lord with holy Worship, with clean Hands, and a pure Heart, that we may stand on his holy Hill, and remember in all the Formalities of outward Cleanness to keep our Spirits pure; and in all our Approaches to thee, to keep our selves unspotted of the World; to this end give us inward Holiness, and the Sanctifications both of Heart and Life, that in the darkest hour of Temptation, in the deadest time of Distress, in the cloudiest night of Trouble, or of Agonies, we may lift up our Praises and Adorations unto thee, who canst send thine Angel (as thou didst once thy Son, at such a time) to comfort and recover our vile Natures, and to command Deliverances unto thy People, even from thy most holy Place.

O!

O! that we may be of the number of thoſe who qualifie themſelves by thy Service for the better diſcharge of their Duty and thy Will; that having the filthy Garments of our own evil Thoughts, Words, and Actions (like *Joſhua*'s the High-Prieſt's) taken off from us, we may not have *Satan* left at our right Hands to accuſe or command us, but may ſee *Jeſus* at thy right Hand interceding for us; and being cloathed in the long Robes of his Righteouſneſs, we may lift up our Hands in thy Sanctuary, and bleſs thee for evermore, who haſt made the Heavens as well as the Sea, for thy Children to adore thee in, O!

Our Father, &c.

THE FIFTEEN
Pſalms of Degrees,
OR
ASCENTS,

Are ſo called, becauſe they were ſung Anthem-wiſe by ſeveral Parts of the Choir, with Elevation of Voice on ſome higher Ground, or place of advantage; perhaps on the Steps of the Temple, which in Ezekiel's *Viſion are mentioned to be Fifteen in number: And juſt ſo many Stairs, ſay the* Talmudiſts, *were there mounting from the Women's Court to the Men's, on which, they fancy, theſe* PSALMS *were ſung, and therefore thus termed,* Ὠδαὶ τῶν ἀναβαθμῶν καὶ ἀναβάσεων (εἰς τὰς ἀναβάσεις, *as* Aquila *and* Symachus.)

Ca. 40. v. 22. 34.

But I think rather becauſe they were much uſed by the Hebrews *upon their coming up from* Babylon, *and at the building of the ſecond Temple, as may be gueſſed from* Nehemiah; *at which time they might indeed begin very properly with the* 120th *Pſalm, by reaſon of the contempt and calumniation of their ill-willers at that time; who were ſuch as are there deſcribed* Arabians, *crafty and cruel Adverſaries, who maliciouſly oppoſed both their unlooſing the Chains of Captivity, and the erection of their Buildings.*

Cap. 8.

Need was there then of Songs of Education and Aſcents to advance God's high Deliverances of them, and exalt his Praiſe and Glory in the moſt excellent way of rejoycing, which was in their eminent Muſic, as the Title שיר המעלות, *rendered* Cantica Dignitatum, *may likewiſe bear.*

As alſo to revive their drooping Spirits by ſome pleaſant kind of Melody or lofty Note, well known to the Jews *by the name of* מעלות, *which ſome ſuppoſe may here import no more than this* משכיל עלמות, *as* ויחיו *in the front of other Pſalms, viz. to notifie that the Tune or Key theſe were to be ſang in, was the ſame with ſuch other Pſalms as were known to begin with the word* מעלות.

FINIS.